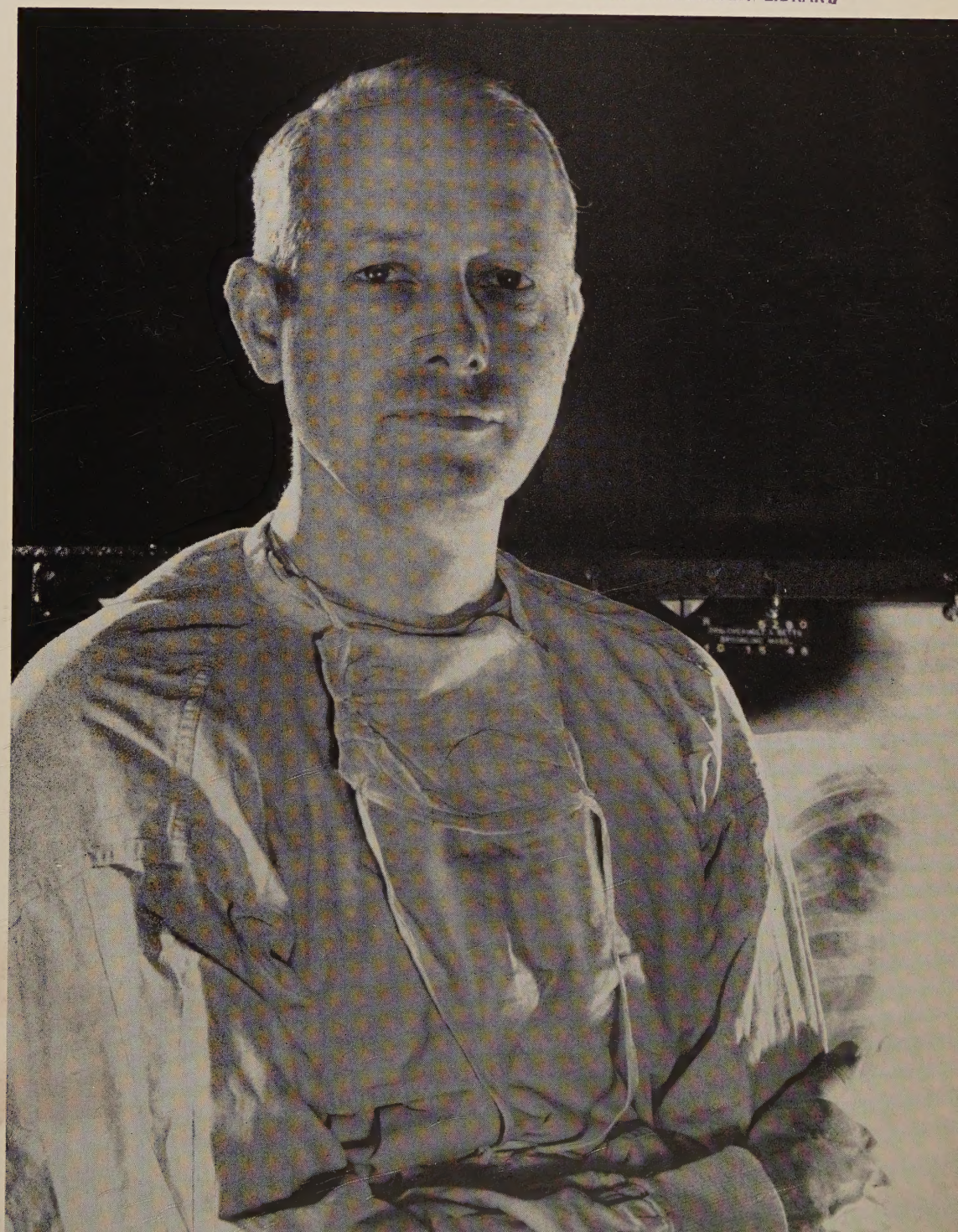
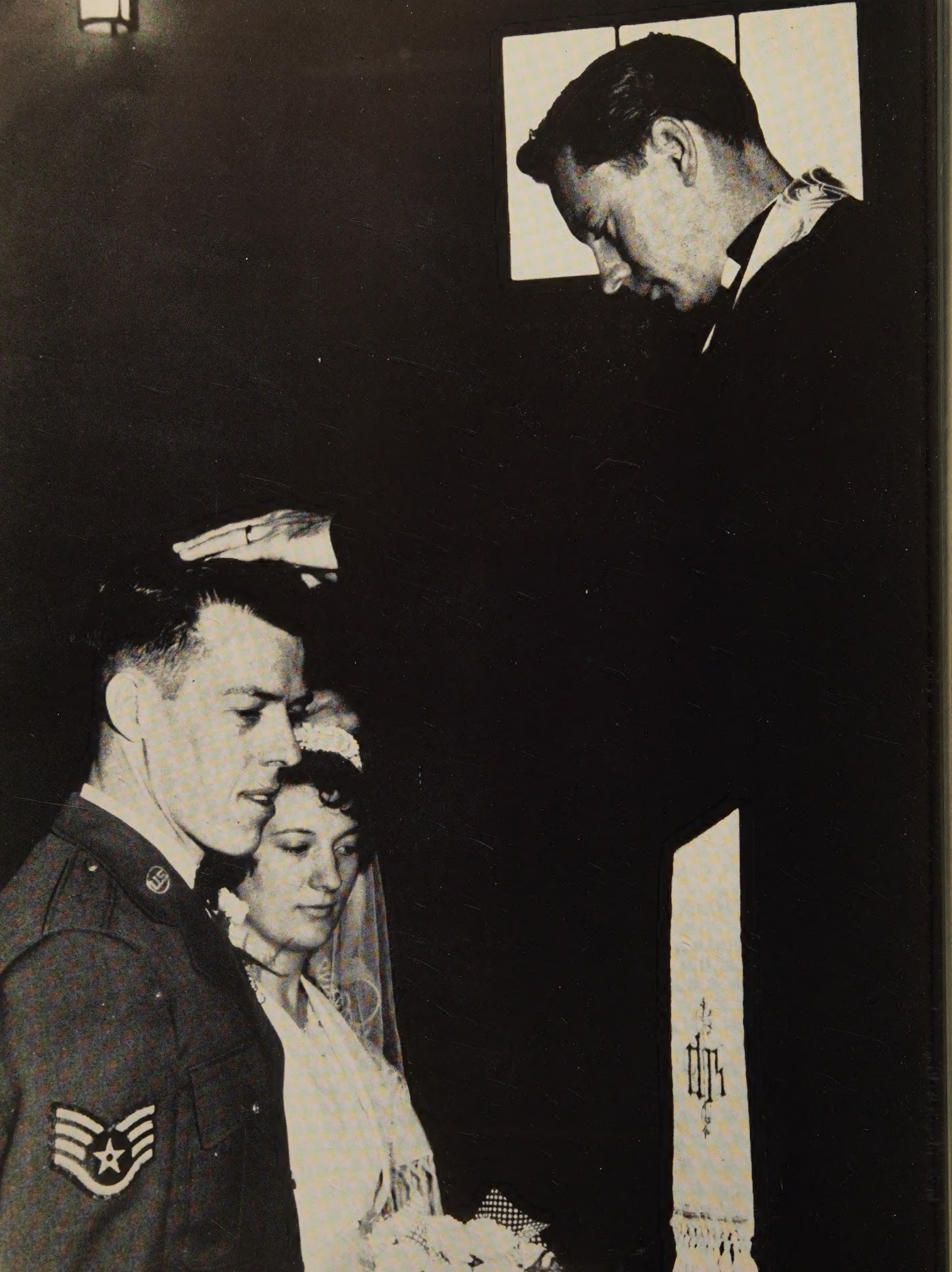
ZIONS HERALD

New England Methodist Monthly

NAZARENE THEOLOGICAL SEMINARY LIBRARY



FEBRUARY 1959



ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 137 No. 2 February, 1959

From Our Readers 1

Editorials 2

Coughers, Puffers and Coffin Nailers 5
by Dr. Richard H. Overholt

Social Drinking Repercussions; Liquor Industry Gleeful, Churchmen Disappointed 8

Mansfield Pastor Model Railroader. The Rev. George H. Parker, Jr., Finds Relaxation in His Hobby 10

The Rev. D. Joseph Imler, Minister of the Belmont Methodist Church, Ending 38-Year Pastorate 11

African Missionary Bishop Preaches in Many Tongues. Bishop Booth Has Far-Flung See on Dark Continent 13

Saugus Husband and Wife Commissioned as Missionaries to Africa from Lynn Church 14

Bishop Lord Visits Home for Aged Methodist Women at Concord 16

Higher Call, Appointments 19

Bishop Lord Preaches at Masonic Anniversary 20

Pictures of Pepperell Consecration and Old South in Reading 21

Bishop Lord Consecrates St. Stephen's in Marblehead 22

Norwich, Conn., Church Destroyed by Fire—Plans to Rebuild 23

Area Church News 24

Along the Asbury Trail 28
by John Rex Shepler

From the Cabinet 29
by the Rev. Ira J. Roberts

Calendar Clippings 30

Bookcase Corner 31
by the Rev. James R. Uhlinger

My Favorite Sermon 32
by the Rev. Lloyd A. Duren, Milford, Mass.

Warren C. Carberg, *Editor*

Subscriber to Ecumenical Press Service. Member of the Associated Church Press.

Published monthly by the Boston Wesleyan Association at 581 Boylston Street, Boston 16, Mass. Second Class postage paid at Boston, Mass. Telephone Boston. KE 6-5160.

No payment is made for unsolicited manuscripts.

Subscriptions: one year, $3.00; two years, $5.50; three years, $7.50. Foreign, $4.00 a year. Single copies, 25 cents.

Printed at the Industrial School for Crippled Children
241 St. Botolph Street, Boston

From Our Readers

Congratulations and Correction

In your issue of October, which by the way was well worth waiting for, several persons mentioned the length of time during which your estimable paper—more estimable now than ever—had been a continuing periodical in their homes. My mother, Flora E. Howe (née Sherman) was a niece of Nelson Ebenezer Cobleigh, an older editor of ZIONS HERALD than Dr. Parkhurst. From his day to this (my own age is 79) your outstanding church publication has been regularly subscribed for by our family. I hope it will prove so to be for a long time to come.

Please permit me to ask you for a correction in the October issue. In your excellent account of the Southwick church school consecration, the

(Continued on page 21)

On the Covers . . .

Front:

DR. RICHARD H. OVERHOLT, director, Overholt Thoracic Clinic, New England Deaconess Hospital in Boston. Out of his extensive experience as a thoracic surgeon, Dr. Overholt speaks authoritatively on the evils of cigaret smoking.

Inside Front:

THE REV. ROBERT M. DURKEE, Chaplain, first lieutenant in the Air Force, officiates at a wedding of a Methodist staff sergeant and his French bride. The service was conducted at the Chateauroux Air Station in France. Chaplain Durkee said that in the greatest majority of the marriages he has performed overseas the young lady has elected to attend the church of her husband. A member of the New England Conference, the Rev. Mr. Durkee is a former pastor of the Franklin, Mass., church.

Rear Cover:

The beautiful sanctuary of new St. Stephen's Church in Marblehead is shown during the consecration service in January.

Editorials

Wanted: More Young Ministers

How many churches would have a minister if every church were required to produce a minister for each one it received?

In the logic of our connectional system that is a fair question. Because of the great need for more ministers, and because all ministers are originally laymen, this message is addressed to laymen particularly.

Last spring one bishop said that he needed at least 60 new ministers to replace those who would retire at Conference time, who had died through the year, and who had located or withdrawn from the ministry. He could foresee not more than 25 new ministers available. His need for 60 made no provision for building new churches, nor for adding additional ministers to churches with large and growing congregations. He said that he could have 12 new churches started within the year if he had ministers to appoint to them.

2,800 New Ministers Every Year

This specific instance makes dramatic the appeal of the Council of Bishops for 2,800 new ministers every year; 1,200 for the normal replacements, and 1,600 for new churches, new charges resulting from the separation of circuits, various forms of the chaplaincy, Conference and Area executives, personnel for the general boards of the Church, faculty members in Methodist colleges and seminaries, Methodism's share and responsibility for executive leadership on interdenominational councils, and for associate ministers in large churches.

This does not exhaust the list of needs, but it is enough to indicate the gravity of the situation when the fact is that in any one year not more than 1,000 have ever been received into full Conference membership, and a similarly inadequate number into membership on trial.

Sources of Influence

Laymen often assume that recruiting for the ministry is the minister's responsibility, but a recent survey of students in the first-year class at Boston University School of Theology indicates that the Church itself had influenced exactly as many as had any minister, and mothers and fathers had almost exactly the same influence as had The Methodist Youth Fellowship and The Church School.

The five most prominent individual sources of influence were: pastor, forty-five per cent; mother, thirty-seven per cent; father, thirty-two per cent; Sunday School or college teachers, nine per cent; and wife, eight per cent. The five most prominent non-individual influences were: the church, forty-five per cent; youth fellowships, thirty-five per cent; church school, thirty-two per cent; church-sponsored summer agencies (camps, institutes, assemblies, etc.), thirty-one per cent; student associations, Wesley Foundations, etc., eighteen per cent. Each respondent indicated multiple influences which had led him into the ministry rather than simply one influence.

This naturally leads to a consideration of the "call" to the ministry and raises the question as to whether the Church's plans for recruiting denies the authority and validity of the "call." Perhaps this is the reason why most laymen hesitate to speak to young men and women about the ministry.

They assume that the "call" must come directly from God in order for it to be authentic. But this is no more true of the call to the ministry than it is of the call to the Christian life. The Holy Spirit commonly works through some person to win another to commit himself to Jesus Christ, to accept the Christian faith, and to live the Christian life. In the same way, the Holy Spirit may come to a young person in many forms, but the most common is through the voice of some person, or through some compelling fellowship of the Church. If this were not the case, then the Church would scarcely be in a position to confer its ordination.

Role of Local Church

What can local churches do to encourage their young people to consider the claims of the ministry? The primary responsibility of the local church is to respond with enthusiastic commitment to the genuine Christian leadership of its minister.

This includes vastly more than attending the stated worship services, although that certainly is not to be excluded. This standard alone, however, puts too high a premium upon popular preaching. Many young people fear that they could never qualify in that respect when the characteristic response to the leadership of the minister is, "My, wasn't that a wonderful sermon!" On the other hand, many serious-minded young people become discouraged when they see ministers try to lead their congregations into

serious consideration of the basic theological issues of the Christian faith or into clearly Christian paths of action, and see the congregations respond with indifference or scorn.

When young people are given an opportunity to see a church under the leadership of its minister change its spirit from revenge to forgiveness, from self-centered support to generous missionary zeal, from an exclusive "religiosity" to an inclusive concern for the claims of the Kingdom of God upon every individual life and upon the total community, when they respect the "calling" and are willing to give serious consideration to the "call."

Parents Can Help

Parents can encourage their own young people to attend conferences on Christian vocations and on the ministry. Laymen can co-operate with the minister in making it possible for the youth of the local church to attend such conferences. Some local churches provide scholarship aid for their young people who are planning to enter a church-related vocation. Such scholarship aid may be provided during both college and seminary years. Churches sometimes have honor rolls giving the names and the pictures of young people who have gone into some form of the ministry from that church.

It is interesting that some churches have a notable record for having had their youth enter church vocations, while others have had so few that they can scarcely remember who they were. Likewise, some ministers have influenced many young people to enter the ministry in some form. It would probably be a source of encouragement to all who are concerned about recruitment if those churches and ministers were to write to ZIONS HERALD describing the ways in which they have achieved their records.

An appeal to the laity to assume a greater responsibility for recruitment for the ministry should not overlook some fundamental considerations regarding the nature of the laity iself, however. The first is that the obvious need for more ministers must never be allowed to overshadow the importance of the Protestant principle declaring the priesthood of all believers.

Every man may be his own priest. The tragic fact that everyone is not must never lead us to conclude that this doctrine is either obsolete or irrelevant. Every man may and should go directly to the Father to express his gratitude, to implore forgiveness, and to seek the grace of saving faith.

The second consideration has to do with the ministry of the laity itself. The laity is the Church in society. Its witness is convincing and its stewardship authentic.

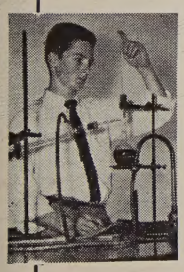
The third consideration has to do with the thrust of the ordained minister's relationship to the "people of God" entrusted to his care. He is to be what H. Richard Niebuhr has described as "the pastoral director." It is really the Church which ministers and the pastor is to minister to the Church in such a way that the Church itself shall instruct, comfort, inspire and serve in the name of Christ Jesus.

The Church needs more ministers. But the Church also needs a clearer doctrinal position respecting both ordination and the laity. The first vocation of every Christian, layman or minister, is to be Christian!

—SAM HEDRICK
Supervisor of Field Work
Boston University School of Theology

Tilton School

Thorough College Preparation
For Boys, Grades 8-12



Established in 1845 by clergymen and laymen of the Methodist Church. Builds character, responsibility, leadership. Small classes. Understanding masters. Christian atmosphere. Graduates now in 40 colleges. 60-acre campus in Lakes Region of New Hampshire. Brick buildings. Large gymnasium with 3 basketball courts. Football, basketball, hockey, skiing, baseball, tennis. Outing Club, Glee Club, Debating, Dramatics. Opportunities for self-help. Early application advised. Catalog.

J. Gordon Jeffries, *Dean*
Box Z, Tilton, New Hampshire

We're Hunting for TRUCK PARTS

Many friends of Morgan Memorial are familiar with the truck that calls for their filled Goodwill bag.

But, trucks wear out. Several have gone nearly 300,000 miles.

If enough people give part of a truck, it'll mean one new truck. Which part will you give?

Please mail contributions to **MORGAN MEMORIAL TRUCK FUND, 85 Shawmut Ave., Boston.**

Bigger Returns On Your Savings

3½% per annum on Systematic Savings
3¼% per annum on Regular Savings and Paid-Up Shares

4 QUARTERLY DIVIDEND PAYMENTS

- Deposits Fully Insured
- Mail Deposits Welcomed

Mt. Vernon Co-operative Bank
583 BOYLSTON STREET
Wesleyan Building - Copley Square
BOSTON, MASSACHUSETTS

Coughers, Puffers, and Coffin Nailers

Thoracic Surgeon at New England Deaconess Hospital Tells Why Cigaret Smoking Is an Important Health Menace

by Richard H. Overholt, M.D., Boston, Mass.

Although he is not a physician, the editor of ZIONS HERALD *has felt strongly for many years that cigaret smoking is a more deadly social and health menace than either the present cold war or the atomic fall-out. He has seen his newspaper colleagues die in great numbers from lung cancers or reduced to semi-invalidism through cancer of the larynx. But because of the tremendous wealth and power of the cigaret industry, few writers, newspapers or magazines have dared to print the truth about this evil which is decimating America's manhood.* ZIONS HERALD *is willing to tell the truth about cigaret smoking and here it is.*

(A special film, "Cancer by the Carton," is available for churches or for others at the Overholt Thoracic Clinic, New England Deaconess Hospital, free of charge. The film, which runs about 30 minutes, shows an actual lung cancer operation.)

Chest surgeons who see, feel, and work with damaged lungs should warn the public as to smoke hazards. The air tubes of our lung were not designed as a chimney. Proof of this is found in the growing number of people whose lungs function badly, wear out too soon, or become the site for tumor development. The tragedy lies in two facts: first, the injury is so gradual and slowly accumulative that it takes several years to measure the damage; and second, by the time smokers are in trouble, the majority of inhalers suffer from a true drug addiction.

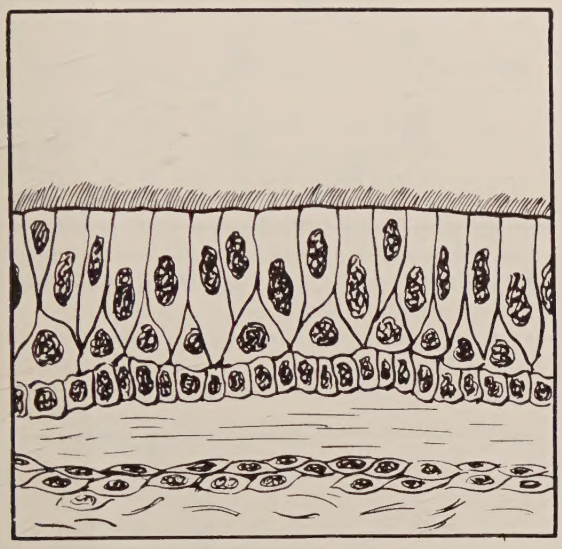
The Air-mixing Apparatus

Our breathing organ, the lung, performs as a mixer of oxygen from the air with the blood and permits the

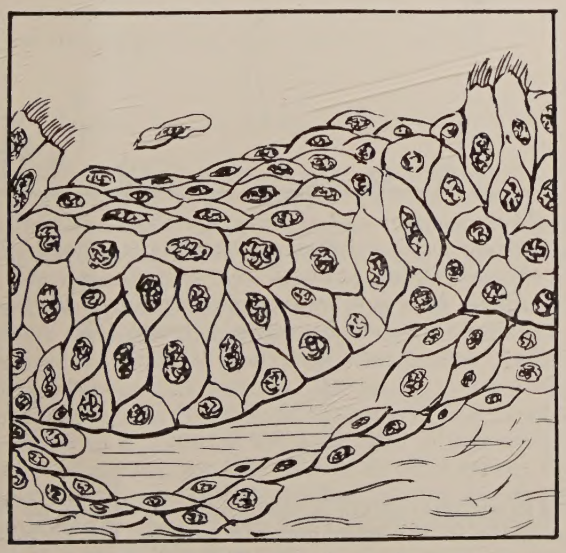
(Continued)

Dr. Richard H. Overholt, director of the Overholt Thoracic Clinic at the New England Deaconess Hospital, checks X-Ray plate for cancer signs.

scape of carbon dioxide. The rib cage moves like an accordion to suck air by way of a hollow tube system (bronchial) into the various compartments of the lung. The bronchi branch into finer and finer hollow tubes and end in small clusters of sacs called alveoli. Vessels, carrying blood to be recharged with oxygen, also branch into fine capillaries, and these are ultimately intertwined with the air sacs. The walls of the air sacs and blood vessels are each thinned down to a single cellular layer. Oxygen from the air passes through this microscopic membrane into the circulating red blood cells. The exhaust gas from the blood—carbon dioxide—passes in the reverse direction.



The microscopic appearance of the normal lining of an air tube (bronchus). Note hairlike projections on surface cells (cilia). These sweep foreign particles along and aid in keeping the air tubes open.



The appearance of the lining of an air tube which has been subjected to chronic irritation. Note breakdown of surface cells and cilia. The wall has thickened with an increase in the number of lining cells. This represents a response to injury.

There are provisions made to protect the delicate air tubes and mixing units from injury from impurities in the inspired air. Within the walls of the bronchial tubes there are circular muscles which, when they contract, narrow or completely close the tube, thus preventing further descent of foreign material. Also, the lining cells of the bronchi have hairlike projections (cilia) which, under the microscope, look like a velvet carpet. Wavelike motion of these cilia constantly sweep particulate matter toward the outside.

Smoke Cripples the Air-Tube System

An optical instrument (bronchoscope) can be inserted through the mouth and larynx into the major bronchi, and the lining of the major air tubes and the opening of segmental bronchi can be visualized. When an examination is made of persons who have inhaled cigaret smoke over a period of years, several alterations from normal are noted. The inner surfaces of the bronchi show an irritated, congested mucosal lining with a red, rather than a pale pink, color which is observed in non-smokers. In many, the segmental openings are smaller than normal due to the swelling of their walls. The caliber of the finer bronchi (those beyond the range of the bronchoscope) can be determined by injecting a coating solution, opaque to the rays of the X-ray, which casts a shadow on the fluoroscopic screen or upon the X-ray film.

Often, smokers' bronchi are so irritated that the contrast solution is seen to flow unevenly and with difficulty. When films record the pattern of the bronchial system, in many instances, complete obstruction of a number of finer bronchi is noted. In serial films different regions of the same lung, lobe, or segment may be so affected. This indicated temporary narrowing or blockage of the passages.

Also, when the pathologist examines the removed specimen, he sees telltale evidences of chronic irritation microscopically. There are changes in the surface cells of the lining membrane of the air tubes. In certain areas the cilia are found to be fragmented or have disappeared. Often, he finds a thickening or piling up of the surface cells which is termed "metaplasia." These microscopic changes in the surface cells of the lining membrane of the bronchi explain why almost all smokers have a cough. The normal cleansing action of the cilia has been impaired and, at the same time in the smoker, the amount of foreign material requiring elimination has been increased. Furthermore, the presence of irritating chemicals in the smoke of cigaret causes an outpouring of excessive bronchial secretion. The explosive cough reflex, then, must be brought into play to maintain free airways.

Coughing has become such a part of the smoker's life that it is usually an unconscious act and partially subdued. Often, it is but a half cough during which the smoker re-arranges the location of the secretion from one side to the other or from the lower to the upper lobes.

When Smokers Need and Seek Help

There are three broad classes of victims of the long-term, day-in-and-day-out, year-in-and-year-out cigaret smokers who appeal to us for advice and treatment:

Group I.—The Coughers.

In this group there is a disturbance of the cough mechanism, but no demonstrable structural change of the lung. This is a reversible situation.

The long-lived-with cigaret cough has progressed so that it interferes with sleep, work, or social contacts. It has failed to respond to home remedies or prescriptions by the family physician. There may be periodic attacks of wheezing (thought to be bronchial asthma). Colds develop more frequently and settle down in the chest. The breath becomes shorter upon less exertion. He may, then, himself, decide to seek help. Often, members of the family become concerned before the victim, and they initiate the consulation. Upon examination, a "wheezy" type of respiration is noted. With the stethoscope, asthmaticlike sounds can be heard. Plain X-rays at this stage are usually negative. If a contrast solution is injected into the bronchi, parts of the system will be found to be irritable and in a state of spasm. In this group actual structural or anatomical alteration of lung or bronchi is not found.

The treatment consists in (a) reassurance that cancer, tuberculosis, or any other serious lung disease is not present; (b) withdrawal of all cough remedies; (c) abrupt discontinuance of smoking; and (d) the keeping of a daily record of symptoms, scoring each as to severity. The focusing of attention on such a diary has proved to be a great aid during the withdrawal period.

Within two to six weeks, most sufferers of this functional group will note a disappearance of all symptoms. The cough, the wheezing, and the shortness of breath will be a part of the past. An improved sense of smell and taste is commonly reported. Many will volunteer that for years they really had not appreciated what good health really meant! These dramatic changes occur consistently if total withdrawal is accomplished before irreversible structural change in the bronchial system or lung has taken place.

There is a growing concern over this type of disability as evidenced from reports in the medical literature. Recently Derbes and Kerr have written concerning coughers. They report that a smoking history has been consistently found in patients with what they term "cough syncope."

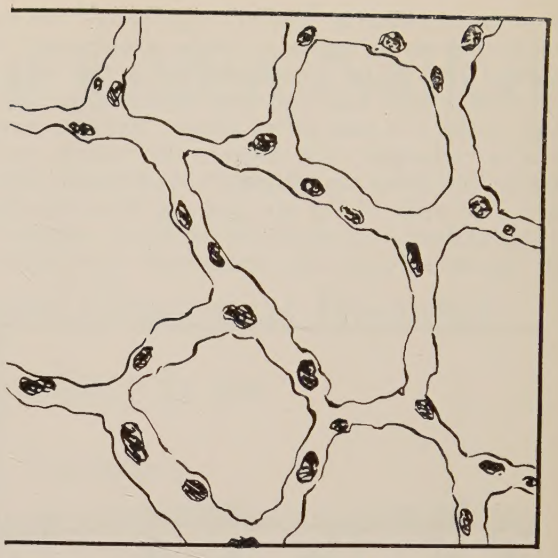
Group II—The Puffers.

In this group there is evidence of structual damage to bronchi and air sacs.

As people age, their tissues age. The lung is no exception. As the lungs wear out, the walls of the air sacs fragment, and several small sacs fuse to form larger sacs (emphysema). The fine mesh lung becomes a coarse mesh lung. The total surface or diffusion area of the "coarse mesh" lung is reduced. This means a less efficient mixer for the oxygen and blood. The constant inhalation of irritating chemicals in cigaret smoke accelerates the normal aging process of the bronchi and lungs. The continuous irritation of the air-tube system with coughing, excess secretion, and abnormal air pressures all tend to break down the delicate walls of the air sacs. The time schedule for the "worn-out" lung is set ahead by several years. Often, men in their fifties giving a thirty-year smoking history will have lungs which are equivalent to those of men in their seventies or eighties.

Disruption of air sacs is not the only physical injury the lung suffers. In many persons structural change in the bronchial system is also found. Bronchial secretions accumulate in the damaged air tubes. This results in a "wet," or productive, cough. Thick secretions from the stagnate areas may be coughed into air tubes or other lung segments, thus interfering with their ventilation. Breathing ability is then further embarrassed.

Unfortunately, the adult lung lacks the ability to regenerate lung tissue. When there has been actual loss of



The microscopic appearance of the air sacs of the human lung. Note the delicate arrangement of their walls.

The appearance of air sacs in a short-of-breath patient with emphysema. Note that many of the partitions between the air sacs are disrupted. This is a "coarse mesh" lung. This condition is found in many persons who have been long-term inhalers.

ubstance, the deficiency is permanent. Up to the present, urgery has not perfected lung transplantation. Smokers ho have irreversibly damaged their lungs must be taught live with less lung reserve.

The first step in treatment in this group is tobacco ithdrawal. The majority will obtain sufficient relief so hat other measures are unnecessary. By eliminating the everal-times-daily irritant, bronchial spasm and excesve secretion are reduced or eliminated. Often, the difference between incapacitation and reasonable comfort an be accomplished by simply totally abstaining from he use of cigarets.

Group III—The Coffin Nailers.

The most tragic group of people who seek out the ervices of a thoracic surgeon are those who have cancer f the lung. To live, they must submit to a removal of the ancer-bearing portion of the lung. They must also have he disease apprehended before it has spread beyond surical limits of removal. In contrast to the other groups nentioned, the simple abandonment of tobacco does not ure or permanently improve the health. In cancerous egeneration the irritation has been tolerated by the tisues to the breaking point of no return. At one or more ites in the air-tube system, the cells go "berserk" and efuse to repair in an orderly manner the daily damage f smoke injury. The cells begin to multiply, and this rocess then goes on and on. These bandit cells lose their espect for law and order. A piling up of tissues results, nd it is called a cancer. It grows, invades, and crowds ormal structures.

Cancer, in any location, is serious. In the lung it is articularly so because it involves one of the most vital f all organs. The first extension from this site brings he cancer in contact with the heart and great vessels. ortunately, surgical techniques have been developed to afely remove segments, lobes, or even an entire lung. f this is done in early stages of cancer development, cure an be effected. Either price—death or the necesssity of hest surgery to stay alive—is a serious price to pay for n unnecessary, useless, and expensive habit.

Rise in Lung Cancer Alarming

Cancer in other locations has shown about the same elative attack rate down through the years during which vital statistics have been recorded. Cancer of the lung rates started to climb in the 1930's and have precipitously risen ever since. Now, it is the number one cancer killer among men. It has been predicted that in another twenty-five years the adult male population will be decimated by deaths from cancer of the lung if rates go unchecked. Hammond has pointed out that the rising trend in deaths from all cancers in the United States will rise from 243,000 in 1955 to 525,000 by the year 2000 if present trends continue. Since the precipitous rise in total cancer deaths has been largely due to the increase in lung cancer, much can be done to change the total cancer picture by control of cancer in this one site.

The facts which have linked tobacco to the degenerative process in the lung recognized as cancer is based upon three significant observations:

1. Retrograde studies on habits of men who have developed cancer of the lung have shown that nine out of ten were long-term cigaret smokers. There have been seventeen reports in this country and abroad, all of which give about the same figures.

2. Forward surveys on the smoking habits of population groups with follow-up on deaths show consistently higher rates of lung cancer deaths among cigaret smokers. The largest study was made by the American Cancer Society and reported by Hammond and Horn. Doll and Hill have made a similar study among male physicians of Great Britain.

3. Post-mortem studies of the lungs of persons dying from other causes reveal, in many specimens, microscopic evidence of various stages of pre-cancer and cancerous change. Pathologists find in many smokers' lungs (and far less commonly when there had not been a history of smoking) a multiplication and piling up of surface tissue cells. These areas represent cancer in its very earliest stages. If these persons had not succumbed from other causes, they would eventually have suffered from manifest cancer. The "advanced look" at the air-tube system of the lungs of smokers and nonsmokers has yielded basic evidence in this important issue.

Tobacco and Other Diseases

For years doctors who treat patients suffering from tuberculosis, ulcers of the stomach, vascular diseases of the extremities and metabolic disorders, such as diabetes, have recommended that tobacco be eliminated. Many cardiologists have restricted or eliminated smoking in patients who have suffered heart attacks. If tobacco is a burden to a person who has suffered from any of these diseases, why is it not a burden to someone who has not yet developed one of these illnesses? Hammond and Horn reported that in men between fifty and sixty-nine, fatal heart attacks occurred two to three times as commonly among smokers as among those who had never smoked. Doll and Hill have found deaths from heart disease among physicians of Great Britain to be significantly higher among smokers.

The tobacco industry has shown concern and sincere interest. The major companies have pooled resources to further research projects. Attempts to isolate specific carcinognic agents are being made. Filters may help a little, but they are not the answer. With each cigaret about one third of the nicotine and coal-tar content is filtered out. However, those addicted simply increase their

(Continued on page 18)

A diagram to illustrate what happens when the lining cells of the bronchus go "berserk" and continue to multiply. A malignant tumor or cancer develops. Note how the piling up of the cells has blocked the air tube, a common finding in cancer.

Social Drinking Repercussions

Liquor Industry Gleeful, Churchmen Disappointed

What was the response to the recent Episcopal report on "Alcohol, Alcoholism and Social Drinking"?

According to *Contact,* published by the National Board of Temperance of The Methodist Church, the answer is, in brief: "Glee from the liquor industry, disappointment from many churchmen."

Background

On October 14, 1958, the Joint Commission on Alcoholism of the Protestant Episcopal Church released a report entitled "Alcohol, Alcoholism and Social Drinking."

The report was widely quoted by the press with headlines such as "Jesus Drank Wine" and "Drink 'Okay.'" Quotations from the report indicated a general approval of social drinking on the part of the Episcopal Church.

But most of the newspapers missed some interesting facts:

1. The report was not officially adopted by the church and was not an official pronouncement.

2. While the report did approve social drinking, it also approved abstinence, heartily condemned drunkenness and alcoholism, and pointed to a great many problems which drinking poses for condemned churchmen.

Report Not "Official"

The first was a statement on the problems of alcohol, alcoholism, and social drinking. This statement was released to the press, but did not come before the general convention of the Protestant Episcopal Church for action.

It was only the report of a study commission. Since it was not ratified by the convention, it does not represent "an official position of the Protestant Episcopal Church," but is only a series of facts and recommendations from one group of Episcopalians to church members at large.

The second report was a series of specific recommendations for action on the part of the church and its service agencies. These specific actions dealt with implementation of an educational program related to the problems of alcohol and did not attempt to state an "official church position" with regard to theology, the pros and cons of social drinking, etc. This report was adopted by the convention.

Warns of Drinking Dangers

In the first report, released to the press, several important sections were often overlooked by reporters. For instance:

"The problems of alcohol are not limited to the alcoholic, they are manifold. They range from the absenteeism of alcoholics and the accidents of occasional drinkers to conflicts over policies of taxation and zoning restrictions on retail outlets." (These are later described in detail.)

"These aspects of our civilization (more demanding situations, needs to reduce tension) put together with the use of beverage alcohol, itself always a potential source of individual and social danger, result in a most serious set of problems that will not easily be solved."

The report lists "excellent reasons in favor of total abstinence" and points out that "many forms of the so-called 'cocktail party' fail to fulfill the need for wholesome social fellowship and deteriorate into pointless and unhealthy confusion, which we could not ask God to bless and for which we could not give him thanks."

Reaction to the unbalanced reports in the press was immediate and entirely justified. The report does approve social drinking in a manner foreign to traditional positions of many Protestant bodies. The statements crediting the Bible with a general approval of social drinking met instant rebuttal. Here are some of the reactions from Methodist church representatives:

Council of Bishops of The Methodist Church

"In light of recent added endorsements of the moderate use of alcoholic beverages, we reaffirm the Methodist position, which is total abstinence. We encourage abstainers to stand firm, sure that such a witness will at least convince others that the practice of drinking is not unanimous. Such a stand will afford strength to the less courageous, helping them also to decline to drink and thus add the weight of their influence against the criminal wastage of personality brought about by the liquor traffic."

Bishop John Wesley Lord, President, General Board of Temperance

"Let us now assess the truth of the assumption that social drinking is compatible with Christian theology. This is, in my opinion, a completely false assumption. We dare not quote references from Biblical days to avoid the implications of Christian social responsibility in this modern age. I am sure the reference to the marriage in Cana of Galilee has not relevance here and that the best Biblical scholarship would so affirm. The Bible is one source of authority but not the sole source, nor must it be used unwisely to prove a point that we wish to make.

"Does drinking in any degree, social or otherwise, represent a legitimate expression of my gratitude to God for the gift of life? Am I a better man because of my social drinking? Does the use of alcohol in moderation lead men in the direction of Christ or away from Him? What effect does my drinking have upon the lives of my children and family? Will it make me a better church-school teacher, a stronger member of the official board, a more committed member of the church? Does it decrease or diminish my responsibility for the alcoholics who are made through the practice of drinking? In short, does social drinking fulfill the purpose of life in God as revealed in Jesus Christ our Lord, and is it to be a cause of thanksgiving? I must answer in the negative."

Communications Department, General Board of Temperance

"We appreciate the concern over the problems of alcohol evidenced by the Episcopal Church in its recent statement, and look forward to working with officials of that body in the continued effort to solves the problems related to drinking.

"However, we cannot agree with our Episcopal brethren on their statement regarding social drinking. We would like to point out that:

1. No social drinker ever intended to become an alcoholic, yet, there are 5,000,000 alcoholics in the U.S. today, and no scientist or clergyman can predict which social drinker will become an alcoholic—certainly one out of 12 will.

2. Taken as a dynamic whole, the Bible reveals a clear mandate for abstinence from the use of all alcoholic beverages. This is the finding of many Protestant churches, including The Methodist Church.

3. The problems related to social drinking are so acute and so many that any church must take an awesome responsibility when it approves social drinking for its members."

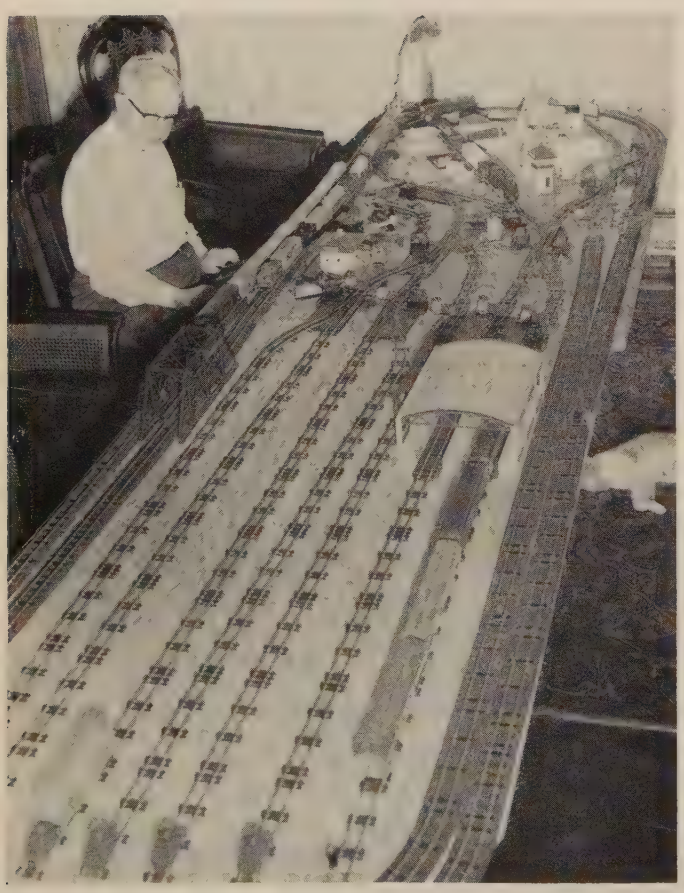
Liquor Industry Gleeful

One result of the statement's release which the Episcopal churchmen certainly did not intend, but might have avoided, was its use as a propaganda tool by the liquor industry.

The current edition of Licensed Beverage Industries Inc. *Newsletter* quotes carefully chosen "excerpts" in a front page story. Similar quotes are certain to appear in liquor propaganda for months and years to come. *End*

Mansfield Pastor Model Railroader

Rev. George H. Parker, Jr., Finds Relaxation in His Hobby



MINISTER TURNS ENGINEER—The Rev. George H. Parker, Jr., pastor of Emmanuel Methodist Church in Mansfield, Mass., is shown at the switch of his model railroad layout. He recommends model railroading as an excellent way of relaxing from pastoral cares.

In common with many thousands of professional men in different parts of the country, the Rev. George H. Parker, Jr., minister of Emmanuel Church, Mansfield, Mass., has taken up model railroading as a hobby.

It all began as sort of a joke something over a year ago when Mrs. Parker asked her husband what he wanted for Christmas.

"Oh, buy me a train, mother," he said with a grin. But Mrs. Parker took him at his word and bought a model electric railroad "starter" set.

What started as a prank has developed into a serious hobby. The set has developed into a whole series of trains, yards of "O" gauge tracks and switches, freight houses, hump yards, signals, and a big switchboard.

Periodically, the railroad-minded minister tears down and reassembles the set in different parts of the house. He started out with his set on the dining room table. Then he moved it to the living room, and when the set outgrew that portion of the house he moved it to the cellar.

The Rev. Mr. Parker first became interested in railways when he was a boy. He remembers the old Pawtucket and Central Falls railway stations. At one time he wanted to be a railway engineer but realized that this ambition could never be realized because he wore glasses.

But assembling a railway system of this size is a man's job and plenty of mechanical ability is required. Tracks and switches must be hooked up as well as car shunters, hump yards, and signals. The most difficult thing of all is to get them to work.

A novice in the art of manipulating switches would almost certainly have a head-on collision every day.

A man at the throttle must be wide awake, especially when he has several 16-volt transformers, each with three poles, and he needs experience. Another feat is the handling of speed to avoid derailments.

Of course one is bound to have a wreck occasionally. The pastor said they are almost unavoidable when you have four locomotives.

"Heavens, yes, I have had a lot of wrecks," he said in reply to a question, "even if I did grow up in Central Falls beside the railroad tracks."

One of his most prized specimens is a hand car with two electric-driven laborers who pump the handles up and down when the juice is turned on.

End

Ending Thirty-Eight-Year Pastorate

Dr. D. Joseph Imler Built an Active and Strong Church in Belmont

The Rev. Dr. D. Joseph Imler and Mrs. Imler. Dr. Imler has been pastor of the Belmont Methodist Church during its entire 38-year history.

The Rev. D. Joseph Imler, minister of the Belmont Methodist Church during its entire 38-year history, has a word of advice for young ministers just starting out.

Since Dr. Imler has had the longest pastorate in the history of the New England Methodist Conference, his counsel should not be passed over lightly.

"The man who enters the ministry should give himself exclusively to the parish ministry," he believes. "He should call on his parishioners from house to house so that he may really know his people. For only if he knows his people can he properly minister to them.

"I believe that a parish ministry is the highest office to which a man can be called to serve. A man's preaching should be geared primarily to serving his people, not unmindful of the world setting. Young men should know that their ministry is their vocation and their avocation.

The parish has a way of swallowing up a clergyman's time and energies so that he has little time for outside affairs."

During the 38 years that Dr. Imler has been in Belmont his ministry has been singularly fruitful.

Has Built a Strong Church

Starting with a congregation of 66 members forced to meet in a tiny chapel, now used as a branch library, Dr. Imler has erected one of the most imposing church structures in the town.

During the past 38 years he has received 3,643 members into the church, he has baptized 1,424 people, married 556 couples and he has officiated at 1,200 funerals.

Observing his own rule he has been a real pastor to his people and the spiritual shepherd of his flock. Save for his chaplaincy in his lodge of Masons and of the Grand Lodge and his New England Conference posts, his outside interests have been few and far between.

He was born near Monon, Ind., March 5, 1894, the son of William H. and Nancy Elizabeth (Baer). He met his wife, the former Ruth Maston, while attending Taylor University at Upland, Ind., and they were married at her home in Trinway, Ind., August 12, 1919.

They have four children and six grandchildren. He received his A.B. degree in 1919 and his S.T.B. from Boston University School of Theology in 1922. He was admitted on trial to the North Indiana Conference in 1918 and as a deacon to the New England Conference in 1920. In 1922 he was admitted in full connection as an elder.

Only 66 Members at Start

On April 10, 1921, while already married to his Taylor University classmate, and while still a student at Boston University School of Theology, he preached his first sermon in Belmont.

Speaking before a group of Methodists on the estate of the late Col. and Mrs. Everett C. Benton, Dr. Imler launched his record-breaking pastorate. The small building in which he preached that first sermon is now the Benton Branch of the Belmont Public Library.

There were only 66 members when the young minister launched his church. Two months later he took title to the land on Common street which was to be the beautiful and strategically located site for the new church which was to follow.

On March 4, 1923, the first unit of the present building was dedicated. The edifice was completed in 1939 and dedicated free of debt in 1946.

Subject to the appointment of Bishop John Wesley Lord at the Annual Conference in May, Dr. Imler will assume the duties as executive secretary of the Preachers' Aid Society, treasurer of the Conference Board of Pensions and treasurer of the New England Conference of The Methodist Church.

Notifies Congregation

There was many a misty eye in the congregation when he read his letter notifying his congregation that his long pastorate was nearing an end.

The letter read:

"Dear Friends: I have written you many letters across the years but this one is the most difficult of all to write. Our relationship as pastor and people for almost 38 years has been uniquely close, friendly and satisfying. You have been so wonderful to Mrs. Imler and me, and to our whole family, that we have never wanted to go to any other church. We have invested the very best years of our lives with you and the Belmont Methodist Church and we haven't a single regret.

"Fifteen years ago the Pension interests of our Conference asked me to be its leader and executive secretary. I refused on the ground that my first love was the ministry of the pastorate, and especially of the Belmont Methodist Church. Seven years ago I was again urged to head this work and my answer was the same—my first love is the pastorate.

"Last spring the request was renewed and the Preachers' Aid Society of the New England Conference unanimously elected me as agent or executive secretary of that Society, to begin with the new Conference Year, May, 1959, of course subject to appointment by the Bishop at the Annual Conference. After long and careful consideration of all that is involved in such a decision, I accepted this position.

"No matter how deep, satisfying and desirable a relationship may be, there inevitably comes a time when that relationship must cease. Believe us when we say that nothing would please us more than to spend the remainder of our ministry and our lives right here in Belmont.

"But wisdom dictates a different course. You may be certain that this decision was the most difficult we ever had to make. The whole course of our lives will be decidedly altered by this decision. We trust and humbly pray that it is a decision in harmony with the will of our heavenly Father.

"May we assure you that our love, our prayers and our fond hope for the onward progress of our beloved church will ever continue.

"We pledge our continued service and loyalty in these months ahead and ask for a resurgence of your loyalty and service that these months may be the most triumphant of any we have shared together."

Most sincerely,

D. Joseph and Ruth M. Imler

End

YESTERDAY AND TODAY

Lalia Mitchell Thornton

"Praise God from whom all blessings flow."
We sang the hymn so long ago;
But in these days of greater wealth,
Of longer life, and better health,
Do we no longer grateful grow.
"Praise him all creatures here below."

"Praise God from whom all blessings flow."
Do we still seek His way to know?
As we our many pleasures name
Do we remember whence they came?
There is but One who can bestow.
"Praise Him all mortals here below."

African Bishop Preaches in Many Tongues

Bishop Booth Has Widespread See in Dark Continent

Few clergymen are required to preach to their congregations in five different languages.

But Bishop Newell Snow Booth, famed Methodist missionary to Africa, does that and more. For, in addition to Luba, Swahili, French, Portuguese and English, he also speaks Otetela, the dialect of the Central Congo Conference, and Shona, spoken mostly in Rhodesia.

In addition, he understands the Xitswa, Ruund and Bema tongues. These do not include his ability to speak Lingua Franca, the hybrid language of trade, a mixture of Italian, Spanish, French, Greek, Arabic and Turkish. Nearly all of Bishop Booth's ministry has been devoted to the Dark Continent.

While he was attending the Boston University School of Theology he held student pastorates at Bryantville and West Duxbury and New Bedford and Freetown churches. But in 1930 he and Mrs. Booth went to Africa and he became principal of the Congo Institute of the Methodist Training School.

Many of his present-day ministers who are carrying on the work of the Church under his episcopacy are his former pupils.

In Africa, distances are vast and travel is mostly by car over poor roads. In 1944, two days before Bishop Booth's 40th birthday, he became bishop of an area that covered 3,000 miles. It was recently reduced in size.

Today, after 28 years in Africa, Bishop Booth can look back with the satisfaction of accomplishment and forward with new hope.

(Continued on page 18)

BISHOP NEWELL SNOW BOOTH—He preaches to the children of Africa in many tongues.

Commission Husband and Wife

Saugus Couple Will Serve as Missionaries in Africa

A young Saugus husband and wife were commissioned as missionaries to Africa in impressive ceremonies on Sunday, December 28, at the historic First Methodist Church in Lynn.

The ritual marked the first time in a century that regularly appointed Methodist missionaries had been sent overseas from this parish.

The young missionaries who have sailed for England for preliminary training are Mr. and Mrs. Ernest Landin. They were commissioned by Bishop J. Wascom Pickett, retired Methodist missionary to India.

Bishop Pickett, who is now a special international representative of the church came from Detroit to Lynn to commission the Landins. After their stay in England, Mr. and Mrs. Landin will proceed to Africa where Mr. Landin will serve as a missionary engineer and where Mrs. Landin will teach grammar school grades in a native school.

Both College Graduates

During the coming semester, Bishop Pickett will be a visiting lecturer in the School of Theology of Boston University. Both Mr. and Mrs. Landin are college graduates. Mr. Landin attended Northeastern University and Mrs. Landin took special courses in missionary work at Boston University. They also spent a year at Scarritt College in Nashville, Tenn. The Landins were at one time co-presidents of the Couples Club of the First Methodist Church.

Mrs. Landin was also superintendent of the Sunday School and Mr. Landin served as chairman of the Commission on Education.

Other missionaries of the current crop received their commissions in a body at Buck Hill Falls, Pa., January 23. Because of travel plans, special permission was granted the Landins to hold their services on the earlier date.

Bishop Pickett recalled that 100 years ago Dr. and Mrs. William Butler were sent abroad from the Lynn Church as the first regularly appointed Methodist missionaries from this country.

In commenting on the changing task of the missionary, Bishop Pickett said that when the Butlers were sent overseas they were instructed to limit themselves to preaching.

"But today," he added, "social welfare projects such as hospitals and schools must accompany the gospel.

"Let us remember that Jesus practiced what He preached." Bishop Pickett said that he visited Southern Rhodesia in his last trip abroad and found that 42 different types of missionay duties exist there today.

"And never before have so many people stood on the threshold of Christianity," he added.

Within the next four years, he predicted, ten million Asians and Africans will turn to Christianity.

The Rev. Ralph H. Manwiller, pastor, presided at the services.

"AND PREACH THE GOSPEL TO EVERY CREATURE"—Bishop J. Wascom Pickett, retired Methodist missionary bishop to India, is shown commissioning a couple for service in Africa in ceremonies at the First Methodist Church in Lynn, Sunday, December 28. Mr. and Mrs. Ernest Landin, a Saugus, Mass., couple, are at the left.

COMMISSIONED AS MISSIONARIES TO AFRICA IN HISTORIC LYNN CHURCH—Mr. and Mrs. Ernest Landin of Saugus, Mass., are greated by their pastor after they were commissioned as missionaries to Southern Rhodesia in impressive services at the First Methodist Church in Lynn, Mass., December 28. Left to right: Mr. and Mrs. Landin, Bishop J. Wascom Pickett, retired Methodist missionary leader in India, and the Rev. Ralph H. Manwiller, pastor.

BISHOP LORD GREETS FRIENDS AT HOME FOR AGED METHODIST WOMEN AT CONCORD, MASS. In the picture are: Miss Hattie B. Heath, Miss Grace T. Jones, Mrs. Mabel E. Guest, Miss Lillian G. France, Mrs. Mary I. Doughty, Mrs. Julia L. H. Wood, Miss Grace M. Wyman, Mrs. Lauretta M. Shipp, Miss Ethel A. Pentecost, Mrs. Harriet H. Radoslavoff, Miss Althea Pedlar, Miss Lillian E. Ross, Miss M. Rebecca Bowman, Miss Nettie R. Haven, Miss Caremae Bradford, Miss Hannah A. Solomon, Miss Carrie A. Butters, and Miss Effie P. Streeter.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hands
Who saith: "A whole I planned,
Youth shows but half; trust God, see all, nor be afraid."

In these days, when care of the aged is so much under discussion, the Home for Aged Methodist Women in Concord, Mass., might serve as a model for future planning.

This home had its beginnings in 1911, when Charles Emerson of Concord, gave 50 acres of land to the New England Deaconess Association, as a recognition of kindness shown to him and his wife during Mrs. Emerson's final illness.

In 1913, Mrs. Louise Foucar became interested in the establishment of the home and gave a substantial sum to the project. The home was furnished through funds provided by her daughter, Mrs. Louise M. Marshall.

The 25 guests at the home enjoy complete independence. There are few restrictions, other than a rule of coming to meals on time.

Richard E. Lee, executive director of the New England Deaconess Association said: "The basic aims in our home are to make it a home, not an institution; to give not only the security and care desired, but to create an atmosphere of love and Christian fellowship, that equals, if not exceeds, that which is found in an individual household."

Bishop John Wesley Lord presents gifts to four deaconesses at the Home for Aged Women, Concord, Mass. Left to right: Miss M. Rebecca Bowman, 84; Miss Hannah A. Solomon, 80; Miss Nettie R. Haven, 74; and Miss Lillian G. France,, 79.

COUGHERS AND PUFFERS

(Continued from page 7)

consumption by that amount so the total daily carcinogenic dose has not been actually reduced. Until the specific carcinogens in combustive products of tobacco are isolated and satisfactorily removed, smokers are in danger.

The challenge is one for each individual as it is a personal health problem. The solution will come through education. Such a campaign should be concentrated with young people who have not yet become addicts. Lectures to student bodies of high schools, preparatory institutions, colleges, and various social groups would seem more important. The symbol of sophistication now attached to the smoking act can just as well be reversed. Young people already know that smoking is expensive. They will be quick to learn that it is unhealthy and unattractive. It is a mark of distinction not to smoke.

An effort should be made to counteract propaganda of press, radio, and television which is designed to recruit new smokers among the teen-agers. The *Journal of the American Medical Association* and all subsidary specialty publications have outlawed all tobacco advertisements. When others in control of various media of advertisement fully realize the seriousness of the problem, they will also turn their backs on this source of revenue.

Doctors, public health officials, teachers, and heads of families should become informed as to smoke hazards. Living cells of the air-tube system are damaged. Structural changes occur in the air sacs. Aging processes are accelerated, and many lungs wear out too soon. Adults, sincerely interested in helping others, should set an example. Doctors, particularly, who consider themselves the guardians of the public health, should be the first to stand up and be counted on this issue.

Most coughers and puffers can be cured or greatly relieved by freeing their lungs of the smoke burden. Rising trends in cancer of the lung can be checked by eliminating the coffin nails.

AFRICAN BISHOP

(Continued from page 13)

His son, the Rev. Dr. Newell Snow Booth, Jr., is minister of the Methodist Church in Arlington Heights. His daughter, Esma Marie Ndoi Booth, married a classmate at Boston University, Frederick P. Ferre. Another son, Dell Edwin, died in Africa in 1934, at the age of two, a victim of tropical malaria. Bishop Booth established a medical center in Kanene, as a memorial to his infant son.

During his term, Bishop Booth has seen Elizabethville, his see, grow from a medium-sized town of 40,000 to a super-modern and cosmopolitan city of 150,000, with an airport, bus lines, radio stations, schools, churches and even one supermarket, the very hallmark of the atomic age.

Where Progress Is Rapid

This astounding metropolis where a native can advance from loin cloth to tuxedo in a few days, is located on the central plateau, 4,000 feet above sea level.

Largely the result of the discovery of uranium, Elizabethville is the industrial heart of Africa. Here we find people speaking 100 different African dialects and a score of European languages.

In June and July (winter time) the temperature has a way of dipping uncomfortably into the twenties. Since there is no central heating, houses are warmed by electricity and woodburning fireplaces.

In general, living conditions are good. Food is plentiful. African products are augmented by packaged and canned foods from the United States.

"But the most fascinating thing about Africa is to observe the way in which the African people develop into positions of leadership in the Church," the Bishop points out.

In the two Congo conferences there are, at the present time, 14 district superintendents and, of these, 11 are Africans. In Bishop Booth's episcopal jurisdiction there trained ministers. The great bulk of the work, of a necessity, falls on the lay preacher, some of whom are only a are 1,700 preaching places with only about 100 seminary-generation removed from savagery and cannibalism.

Yet these men are doing extremely well. Most of them have an innate spiritualism, and outgoing friendliness, and a great deal of common sense.

Meet Needs of People

Furthermore, the African loves to sing. By nature he is attuned to Methodism, a singing faith.

In the southern Congo at Mulungweshi, a union seminary has been developed. A prerequisite for admission is 11 years of elementary and secondary schooling.

The training course for prospective ministers is broader than in this country. Although Elizabethville is modern, it is set down in the primitive bush. The masses live by subsistence farming. The great bulk of the people cannot read or write. Literacy is confined to about 10 percent, despite an energetic teaching effort.

The ministers must meet the needs of their people in many other ways. Every church has a school health program operated by ministers, trained lay workers and nurses.

The largest hospital in the southern Congo is at Kapanga. Africa is heir to all the common ailments with which we are familiar, with the additional illnesses most common in the tropics.

In the central Congo there are four main hospitals: at Wembo Nyama; the Lambuth Memorial; founded by the late Bishop Lambuth; and at Minga and Tunga. In addition to these four hospitals there are five other medical centers with some dozen rural clinics.

Ministers must be trained in agricultural skills to serve their people. Most farmers raise manioc, whose root is the source of tapioca, sweet potatoes, rice, corn, peanuts, beans and corn.

They must learn such trades as carpentry, and stone masonry to assist in home building. Actually most of the 100 seminary trained ministers are more like district superintendents.

For each minister must develop his own lay ministry. In the final analysis they must bring the impact of the Christian ministry into the homes of Africa, and they are doing it well in this land of the future.

Bishop Booth points out that there is little segregation in Elizabethville. The Jim Crow seats on the bus lines are non-existent. Native boys and girls who can speak French may attend schools with the whites, and there are no separate waiting rooms, segregated seating in theatres or other amusement places. *End*

Higher Call

THE REV. CHARLES W. GRAHAM, 52, pastor of the Friendship Methodist Church of Providence, R. I., died Wednesday night, December 24. A native of Boston, the Rev. Mr. Graham had served as pastor of the Wanskuck-Asbury Methodist Church in Providence, R. I., and at churches in Willimantic, Conn.; North Attleboro, Mass.; and Hope, R. I.

He leaves his wife, Mrs. Phebe (Wright) Graham; a daughter, Mrs. Phebe Jane Earl of Attleboro; and a brother, Clarence W. Graham of Maplewood, N. J. Funeral services were held December 28 at the church and burial was in Mount Hope Cemetery, Boston.

THE REV. HARRY O. RITTER, 66, pastor of Metropolitan Avenue Church in Kansas City, Kansas, died there December 19. He was a member of the church's general Commission on Promotion and Cultivation.

MRS. MARION R. (RICHARDSON) HEATH, wife of the Rev. George E. Heath, retired Methodist minister of the New England Conference, died Sunday, January 4, in the Baptist Hospital at Jacksonville, Fla.

Born 78 years ago at Pelham, N. H., she was the daughter of the late Luther C. and Annie (Emery) Richardson. She was a graduate of the Pinkerton Academy at Derry, N. H., and of Mount Holyoke College in South Hadley, Mass.

Before her marriage in 1909, Mrs. Heath taught school at Middletown, Conn., and at Meriden, N. H. Had she lived until August she would have observed her golden wedding anniversary.

Besides her husband she is survived by three sons: Gordon, of Vienna, Va.; Irving M. of Noblesville, Ind.; Arnold C. of Holden, Mass.; a daughter, Mrs. Edward Kaye of Irvington, Cal.; a brother, Max Richardson of Worcester, and eleven grandchildren.

Funeral services were held January 7 at the Penny Farms Church, Penny Farms, Fla., where the Rev. and Mrs. Heath made their winter home. Officiating at the funeral were the Rev. William R. Leslie, former pastor of St. Mark's Church in Brookline, and his brother, the Rev. Elmer A. Leslie, retired professor of the School of Theology of Boston University.

Mrs. Heath was known throughout the New England Conference where Dr. Heath has held pastorates. He has served at the Barnham Memorial, South Boston; Boston Street, Lynn; College Avenue, Somerville; Centre, Malden; and Wesley, Worcester. During the 1943-1950 period he served as treasurer of the Board of Conference Claimants and executive secretary of the Preachers' Aid Society.

MRS. WINIFRED WARREN WILSON, 88, of 929 Beacon St., Newton Centre, widow of Dr. George A. Wilson, and daughter of the late William Fairfield Warren, first president of Boston University, died November 16.

Mrs. Wilson graduated from Boston University in 1891 and received her master's degree from B.U. in 1894. Four years later she received her doctorate from Bryn Mawr. She studied in Europe in 1896 and from 1897 to 1902 she was an instructor in Latin at Vassar College. In 1902 she married Dr. Wilson, for many years head of the department of philosophy at the University of Syracuse.

She was the author of many articles in the *American Journal of Philology* and in the *Classical Review*. From 1918 to 1930 she served as secretary of the American board of directors of the Isabella Thoburn College in Lucknow, India. During the same period she also served as corresponding secretary of the New York branch of the Women's Foreign Missionary Society.

She was a member of Phi Beta Kappa, Kappa Kappa Gamma, the Mass. Society for the University Education of Women, the Women's Council of Boston University and St. Mark's Methodist Church in Brookline.

She leaves three nieces: Miss Christine Ayars of Brookline; Mrs. Richard F. Warren of Devon, Pa.; Mrs. Edward E. Allen, Jr., of Westfield, N. J., and three nephews, Dr. Shields Warren of West Newton; John A. Dunn of Boston and William Warren Dunn of Kents Hill, Me.

THE REV. WILLIAM INESON, a native of Lawrence, Mass., died Tuesday morning, December 2, in a convalescent home in Manchester, N H., at the age of 93.

Prior to his retirement he had served Methodist churches in Maine and Massachusetts, and he was a member of the New Hampshire Conference before transferring to the West Coast where he served for several years in Portland, Oregon.

He returned to Pembroke, N. H., in 1930 where he and Mrs. Ineson resided for several years. Mrs. Ineson passed away several years ago.

Funeral services were held Friday afternoon, December 5, in Concord, N. H. The Rev. Quentin L. Hand of Suncock, N. H., officiated. The deceased is survived by two nieces, one in Maine and the other in Texas.

Appointments

WILLARD V. SLEAMAKER, supply pastor, to Trowbridge Memorial, Worcester, Mass. Mr. Sleamaker is a member of the North Indiana Conference and succeeds Norman E. Crewson, recently transferred to North-East Ohio Conference.

•

THE REV. PAUL A. STAUFFER and family are now occupying the new parsonage of Wesley Church, Concord, N. H., located at 35 Conant Drive, Concord.

A Prayer for Fourscore Years

by Robert E. Bruce, Professor Emeritus of Boston University, and a prominent Methodist layman

Eternal Lord:

Grant that as the senses
Thou hast given me for time,
Fade slowly away; their vacant
Place may be filled by Thee
With ever-brightening visions
Of the life to come, beyond
Death's radiant portals.

BISHOP LORD PREACHES SERMON AT COMMEMORATION SERVICE OF GRAND LODGE OF MASONS AT ARLINGTON STREET CHURCH, BOSTON. Left to right: Dr. Thomas S. Roy of Worcester, Past Grand Master; the Rev. Paul B. Meyers of Wellesley; the Rev. John P. Robertson of Braintree; Grand Master Andrew G. Jenkins of Lowell; Bishop Lord; the Rev. Daniel A. Thurston of Holyoke; and the Rev. Raymond H. Kendrick of Springfield. (Photo Courtesy "Boston Globe")

New Morality Needed For Science Age

Bishop John Wesley Lord told members of the Grand Lodge of Masons from 48 states, at Arlington Street Church, Boston, on Sunday, December 28, that science has given man a great new world but that a new and greater morality must be developed to live in it.

The Bishop's sermon was one of the highlights of the three-day observance of the 225th anniversary of the Most Worshipful Grand Lodge of Ancient and Accepted Masons in Massachusetts.

More than 900 attended.

Bishop Lord said that modern man lacks confidence in himself. "Gardner Murphy in his book, *Human Potentialities,* states that 'men of good will must keep an open mind, shake off conformity, and develop the instinct for self-understanding and creation.'

"Whenever we have succumbed to a kind of helpless fatalism about the world and have finally come to worship our own helplessness, we have revealed an inner deterioration of soul.

"The real enemy that any of us has to fear is not the enemy without, but the enemy within. Whenever our concern for the world is that it stay in one piece during our lifetime, and after us the deluge, we have harbored the enemy within.

"Let us be men enough to admit to the times when self-interest, self-indulgence, self-preservation, self-defense and self-worship have been in the ascendancy in our lives.

"And then pray—God make us better men. God forgive us our selfishness."

The service was arranged by Dr. Thomas S. Roy of Worcester, Past Grand Master.

LAUNCH *METHODIST ENCYCLOPEDIA*

Work is to begin shortly on the years-long task of compiling a *Methodist Encyclopedia,* it was announced at a meeting of the executive committee of the Association of Methodist Historical Societies in Washington, D. C. The last such work was edited by the late Bishop Matthew Simpson and published in 1876. The new project will be sponsored jointly by the Association and the World Methodist Council, according to the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., executive secretary of both bodies.

TO SUPERVISE HONG KONG-TAIWAN

Bishop Arthur J. Moore of Atlanta, Ga., has been named to succeed the late Bishop Ralph A. Ward in episcopal supervision of the Church's work in Hong Kong and Taiwan. The assignment, which will hold until the 1960 General Conference, does not affect Bishop Moore's administration of the Atlanta Area nor is a change of his residence involved. He has been president of the Board of Missions since 1940 and has visited the Orient many times. Before Methodist unification, he supervised missionary work in the Far East for the former M. E. Church, South.

Can you brighten a dark day for someone by the gift of a Bible?

Here are— many versions— many languages—

At every price level best value!

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street

Boston 8, Massachusetts

PEPPERELL METHODISTS CONSECRATE BASEMENT — Bishop John Wesley Lord is shown consecrating the basement of the Helen L. Lawrence Memorial Methodist Church in East Pepperell, Mass., November 30. Standing beside the Bishop is the pastor, the Rev. Frank Kaiser.

As the result of an effective evangelism program at Old South Church, Reading, Mass., one hundred persons were received into the church at a highlight Sunday morning service by the Rev. John Snook, Jr., minister. About one-third of this group came on profession of faith and approximately 40 infants, children and adults were baptized that same week.

New Society to Publish Charles Wesley Hymnbook

A Methodist group called the Wesley Society will have its fourth birthday January 31, and it hopes to celebrate with the publication of "The Wesley Hymnbook." The book will contain 154 hymns, mainly Charles Wesley's, and it will be published by A. Weekes & Co., Ltd., London, England, perhaps before January 31.

FROM OUR READERS

(Continued from page 1)

one whom Mrs. Stewart S. Clark introduced was the Rev. Jonathan Cartmill, not Carthy. Mr. Cartmill is a boyhood friend of mine and I am sure other of his friends would like to have the correction made.

The best of success to you in all subsequent issues of your paper.

Worcester, Mass. —PERRY S. HOWE

P. S. Also, in these days when a Boston prelate is receiving (and has been) almost daily publicity, it pleases me to have John Wesley's picture, as given on your cover, for a permanent inspiration in my home.

Airtex Modern Elastic
STOCKINGS
Lightweight
Comfortable
Invisible
TWO WAY S-T-R-E-T-C-H
Heavyweight for severe cases
For Smartly-Dressed Women
For Well-Groomed Men
For Measure Blanks
Write to
Worcester
Elastic Stocking
Company
58 Front Street
Worcester, Mass.

Bishop Lord Consecrates St. Stephen's

Sunday, January 4, was a great day for St. Stephen's Methodist parish of Marblehead when Bishop John Wesley Lord consecrated the beautiful new church building before a capacity congregation.

The consecration of the new edifice was a highlight in 157 years of Methodism in the old seaport town.

In accepting the $250,000 edifice, Bishop Lord said: "Beloved in the Lord, we rejoice that God put into the hearts of His people to build this house to the glory of His name. I now accept this building and consecrate it for the worship of Almighty God and the service of all men. Let us therefore, as we are assembled, solemnly dedicate this place to its proper and sacred use."

The keys to the church were presented to the pastor, the Rev. Stephen Seminerio, by George Hammer, chairman of the building committee, and Clyde Osgood, chairman of the board of trustees.

The Rev. John Snook, Jr., pastor of Old South Methodist Church, Reading, read the scripture. The Rev. Clarence L. Avey, Springfield district superintendent, gave the pastoral prayer. Both are former pastors of St. Stephen's.

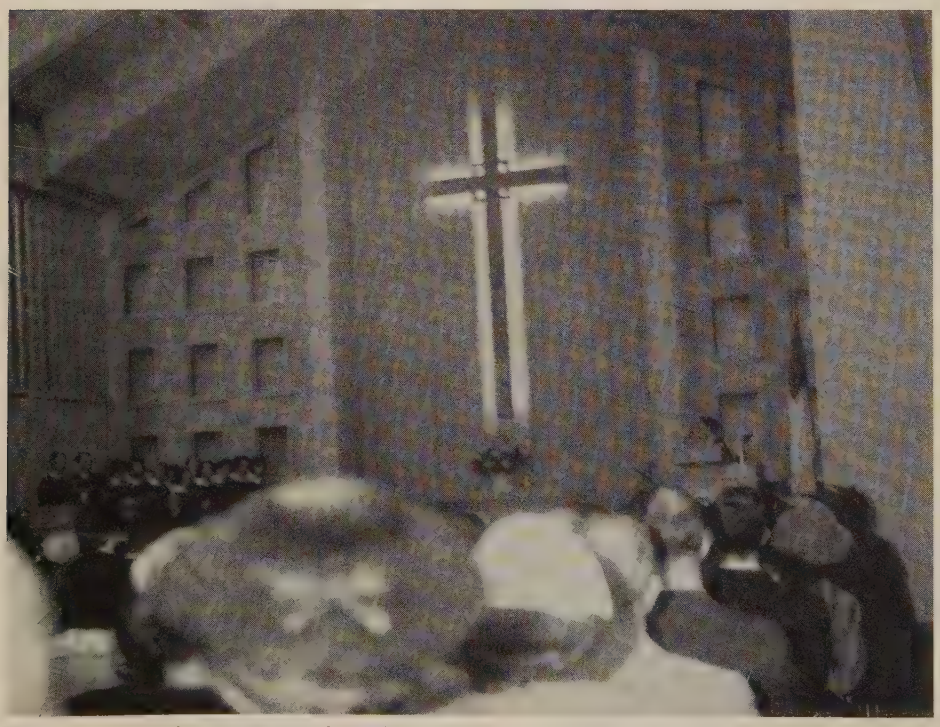
The Rev. Willard C. Arnold, Lynn district superintendent, gave the opening sentences and benediction. The new church is located at the junction of Humphrey and Lafayette Streets on what is known as "Tent's Corner." The building, designed by Arland A. Dirlam, architect, is of conservative contemporary design. The contractors are the F. H. Porter Co. of Peabody.

The history of Methodism in the Harbor Town dates back to 1801, when a small chapel was erected at Pleasant and Rockaway Streets in the downtown area. In 1833 a second edifice was erected on Summer Street.

Many famous Methodist preachers were heard there. These included Thomas Coke, first American bishop; Bishop Francis Asbury, patron saint of American Methodism, who travelled 250,000 miles on horseback in carrying out his ministry; George Whitefield; and Jesse Lee, the real founder of Methodism in Marblehead.

The final worship service was held in the old church on Sunday, December 14. The historic church and parsonage were sold to Thomas J. Palmer, Marblehead builder. It will be converted into a 12-apartment dwelling.

PARTICIPATE IN THE CONSECRATION OF ST. STEPHEN'S METHODIST CHURCH IN MARBLEHEAD. Left to right: Clyde Osgood, chairman of the trustees; George Hammer, chairman of the building committee; Bishop Lord; the Rev. Stephen M. Seminerio, pastor, and the Rev. Willard C. Arnold, district superintendent.



Part of the big congregation that witnessed the consecration of the new St. Stephen s Methodist Church on Sunday, January 4.

DURING THE HEIGHT OF THE BLAZE—The Lee Memorial Methodist Church in Norwich, Conn., was destroyed by fire on the night of December 28. The congregation has launched a drive to build a new $150,000 church on a different site.

Start Drive for Church in Norwich

A new church building crusade has been launched by the congregation of the Lee Memorial Church of Norwich, Conn., to erect a new church home to replace the structure destroyed by fire on the night of December 28.

The historic Main Street edifice was gutted with a loss of more than $200,000, and was under-insured. The site for the new church home will be at Washington Street and Fanning Avenue, about a mile and a half away from the old church.

The total cost will be about $150,000. It will be financed from the sale of the old buildings, a loan from the General Board of Missions of The Methodist Church and from the new church building crusade.

The estimated $45,000 to be raised by the crusade will be pledged by members and friends over a three-year period. The new church will provide a lovely sanctuary, adequate educational facilities for an all-week program of Christian education, a chapel for prayer and meditation, a comfortably-equipped church parlor and library, a modern and friendly fellowship and recreation hall, efficient offices and a modern and well-designed kitchen.

The new site will also provide off-street parking for 100 cars, an outdoor chapel, a pool, spacious lawns and a picnic area.

The Rev. Dr. C. Clifford Sargent and the church board have accepted the offer of the Rev. Carl J. Storek, pastor emeritus of the First Evangelical Lutheran Church, to use their old church building until the new Methodist church home is ready for occupancy.

In a message delivered to his congregation at a Watch Night service of Holy Communion on New Year's Eve, Dr. Sargent expressed his thanks for the offer.

He also thanked other congregations in the city, including Roman Catholic, Protestant and Jewish, who had responded in some way to assist the Methodists in their plight.

Sister churches in the Norwich district have rallied to their aid with donations of money, hymnals and a communion service set, donated by the First Methodist Church of New London.

The date for the groundbreaking will probably be next May. Dr. Sargent announced that most of the church records were saved, in addition to other articles of value. However, altar furnishings, Bibles and the silver communion service were destroyed.

Organ Rededication for Providence, R. I., Church

The Warren Methodist Church of Providence, R. I., rededicated its organ on December 21 with a recital by Richard Bennett, organist and choirmaster at St. George's School, Middletown. Participating in the rededication services were: the Rev. Harald A. Frey, pastor; the Rev. Samuel Livingstone and the Rev. Charles Johnson, former pastors; Helen Church, organist for the church; and the Rev. Thomas R Burns, who represented Bishop John Wesley Lord. The organ, originally installed in 1905, was renovated at a cost of $6,000.

Christian Institute Held in Melrose Methodist

Representatives of 45 churches in 12 cities and towns participated in the ninth annual Glendale Christian Training Institute at the First Methodist Church in Melrose, Mass., in January.

Cities and towns represented were: Everett, Malden, Melrose, Wakefield, Reading, Woburn, Stoneham, Medford, Arlington, Revere, Chelsea and Saugus.

The faculty comprised: Rabbi Jordan H. Shepard, Temple Shalom, Jewish Community Center, Medford; the Rev. Lemuel K. Lord, First Methodist Church, Melrose, Miss Jutta Reich, First Congregational Church, Winchester; the Rev. Berkley C. Hathorne, First Methodist Church, Medford; Miss Rosemary Todd, Harvard University; Mrs. Robert C. Garnett, Jr., Old South Congregational Church, Boston; Mrs. Kenneth A. Lucas, First Baptist Church, Reading; the Rev. Forrest L. White, New England Methodist Conference Board of Education; Miss Marjorie G. Mitchell, Massachusetts Episcopal Diocese Youth Director; and the Rev. Forest Musser, First Congregational Church, Wakefield. The keynote speaker was the Rev. Dr. Paul Lee Sturges, executive secretary of the Massachusetts Baptist Convention and president of the 1,800-church Massachusetts Council of Churches.

Dr. Marion J. Creeger (center), executive secretary to the General Commission on Chaplains, Washington, D.C., is shown aboard the aircraft carrier, "USS Leyte," at sea. He was graduated from the Boston University School of Theology in 1922 and was a member for a number of years of the New England Southern Conference. He served churches in Chartley, Taunton and Hazardville, afterward transferring to the New York East Conference. His wife, the former Miss Christine Knudsen, was secretary in Boston successively to Bishop Charles Wesley Burns, Bishop Herbert Welch and Bishop G. Bromley Oxnam. Seated at his right is the Most Reverend Philip J. Furlong, D.D., auxiliary bishop to the Military Ordinariate.

100th Anniversary Held in Enfield, N. H., Church

The Enfield, N. H., Methodist Church observed its 100th anniversary Friday night, November 28, with a family night supper. Featuring old-time dress, a program of historical sketches was presented by Miss Susie Eastman and Miss Beryl Johnston.

The Enfield Methodist Church society was organized in 1837, and the present church building was erected in 1858 with a subscription of $965. The church was remodeled in 1937 while the Rev. Ernest A. Shepherd was pastor. The first pastor, appointed in 1842, was the Rev. W. G. H. Clark.

The present pastor is the Rev. Charles W. Grose, who lives with his wife and two small sons in the Pillsbury Street parsonage purchased by the church in 1948.

Churches Start New Year With All-Night Vigils

Prayer vigils for peace opened the New Year in many churches and will continue throughout 1959. They are sponsored by the World-Wide Prayer Movement of the Board of Evangelism, Nashville, Tenn. Many churches in the United States and several other countries have scheduled the vigils, which include all-night prayer periods. The people will pray for peace between nations and races and for families and individuals, said the Rev. Dr. Thomas A. Carruth, director of the movement. Among many New Year's Eve prayer services was one held in the Upper Room Chapel in Nashville.

INSURANCE

Ralph B. Emery

Gilmour, Rothery & Co.

Forty Broad St., Boston

Over 1,400,000 copies sold!

A Pocket Prayer Book

By Ralph S. Cushman

Rich in spiritual resources — scripture, prayers, quotations, poems. Vest pocket size, 144 pages handsomely printed, bound in imitation leather with gold stamping. Deluxe white edition 75c each, $7.50 per dozen. Order direct from

The Upper Room

World's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE, TENN.

National Methodist Town-and-Country Conference

A "call" for the holding of the 1959 National Methodist Town-and-Country Conference has been given by the Council of Bishops. The Conference will be held in Wichita, Kansas, July 21 to 24. Bishop Edwin E. Voigt, of South Dakota, is chairman of the Council's Committee on Town and Country Work. Dr. Glenn F. Sanford serves as executive secretary of the Conference.

The Council of Bishops said:

"The rural people of our country and other countries in the world remain and continue to be the source not only of population, food fibre and fuel for our society, but of many of the basic values contributing to the spiritual life of the nation.

"In view of the great changes, technological and cultural, now taking place in the rural life of this country, there is need as never before for our Church to look analytically at these changes of policies relating to the nature, structure and leadership of the Church in town and country and its impact on rural people and the rural community.

"Moreover, the movement from rural to urban sections of American society has been a fact long noted. The country people moving to town become the backbone of innumerable city churches. It is important, therefore, that the interdependence of rural and urban churches be more seriously considered, so that the whole Church be brought to see the abiding significance of rural people, of rural life and rural values in building up a spiritually satisfying urban society.

"Therefore, we, the Bishops of The Methodist Church, hereby call a National Methodist Town-and-Country Conference, during the days of July 21-24, 1959, in Wichita, Kansas, so that the Church may take counsel together on these problems and develop a strategy and a wise course of action for the future of our service to people in town and country communities here and elsewhere in the world, and so that leaders in the rural areas may have increasing understanding and coöperation with and from the urban and the growing urban elements in our Church leadership."

ROBERT W. BROWN, 46-year-old former businessman of Lynn, has been named as the first New England Conference Secretary of Stewardship, to assist churches with their financial problems.

REV. ERNEST HEYWOOD GETS PASSAMAQUODDY APPOINTMENT

The Rev. Ernest Heywood of Calais, Me., has been given a seven-year appointment as a director of the Passamaquoddy District Authority by Governor Edmund S. Muskie and his council.

Mr. Heywood began working for the survey in 1949 when he wrote to President Harry S. Truman outlining the economic and social conditions of the St. Croix Valley and urging consideration of the Quoddy Power Project.

The President called a meeting of the International Joint Commission and in August hearings were held at Eastport. In January, 1951, the Rev. Mr. Heywood selected a committee of Maine businessmen, and he took them to Washington where they were granted a personal interview with the President.

As a result of this interview, President Truman ordered a preliminary survey by the Corps of Army Engineers. When the Quoddy Bill came before the House in 1956, the Rev. Mr. Heywood persuaded Governor Muskie to go to Washington, where he conferred with Congressional leaders for several days and the bill was passed.

Last April, the Rev. Mr. Heywood was in Washington for two weeks in the interest of the final appropriation of $616,000 to complete the present survey now in its third year.

FAMILY CHRISTMAS WORSHIP SERVICE at Starrett Memorial Church in Athol. Every seat was filled and temporary chairs were necessary on December 21 to accommodate everyone who wanted to hear Bishop John Wesley Lord preach.

Families Fill Church in Athol

Every available inch of seating capacity in the Starrett Memorial Church in Athol was taken for the first Family Christmas Worship Service on December 21.

Bishop John Wesley Lord, who preached the sermon, emphasized the importance of family life both to the nation and to the world.

In a sense, the Bishop said, the family is the repository of the Christian faith, and if its teachings are not imparted to the children, Christianity could be wiped out in a generation.

An extension of this spirit lies in the family of nations. "What would happen," he asked, "if we as a nation would offer to Red China some of the grain that is rotting uselessly in our storehouses; not only the grain but also the ship bottoms that would carry it to China?

"If this could be done it would have a greater moral effect than the Russian Sputniks. If family life is to be successful, all the available resources must be shared.

"To a greater extent our national resources must be shared with all Mankind if we are to share God's universal power of love."

Bishop Lord asked members of the congregation to write to their congressmen urging that the grain be sent to Red China at our expense. Since there is no commerce between the two countries it cannot disrupt normal trade.

The Rev. Donald H. Freeman, pastor, presided at the service. Dr. Clarence F. Avey, superintendent of the Springfield District, who was pastor of the church from 1941 to 1957, also participated.

A preparatory class of ten high school students was received by Bishop Lord. They were: Ralph Deyo, Leonard Dunican, Diane Hutchins, Donna Knowlton, Richard Markofsky, Ronald McKay, Althea Mildren, Roger Russell, Linda Vladyka, and Nancy Williams.

Following the service, a catered dinner was served to 50 in Fellowship Hall. Invited guests included: Bishop and Mrs. Lord, Dr. and Mrs. Avey, the Rev. Mr. and Mrs. Freeman and the Rev. and Mrs. Walter Weston of Boston.

Mr. Weston, a student at the Boston University School of Theology, is the newly-appointed Youth Director. He will begin his new duties January 1.

Methodist Mission Tour Of Africa May 2 to June 7

A Methodist mission tour of Africa has been announced for the summer of 1959. The tentative dates for the five-weeks' tour will be from May 2 to June 7. The sponsors are the Division of World Missions and the Joint Section of Education and Cultivation of the Board of Missions. The primary objective of the tour will be to observe Methodist mission work in most of the Church's fields, the Rev. John R. Wilkins, tour director, said. Dr. Wilkins is the director of the Board's Department of Missionary Education. There will also be opportunity for the group to visit spots of general interest such as Victoria Falls and the Pyramids in Egypt, he said. The tour will be principally by air.

"The tour to Africa will be especially timely next summer," Dr. Wilkins said, "because one of the mission study themes for Methodists in 1959 will be Africa." Any person interested in more detailed information may write to Dr. Wilkins at 150 Fifth Ave., New York 11, N. Y.

STUDY JURISDICTIONAL SYSTEM

The Commission to Study the Jurisdictional System, meeting in Philadelphia, Pa., in December, reached agreement on several recommendations to the 1960 General Conference. However, it was decided not to disclose the action taken until the complete report of the commission's findings and recommendations is drafted. The group heard several reports, including one to the effect that 45 local churches are in various stages of transfer from the Central Jurisdiction to other jurisdictions. For the most part, the churches are in the metropolitan areas of Chicago, Detroit, and New York. Charles C. Parlin, Englewood, N. J., layman, heads the 70-member Commission.

Historical Association Has Meeting

A standing vote of appreciation was given to the Rev. Dr. Maurice L. Bullock, retiring president of the New England Historical Society, at a meeting held at Robinson Chapel of Boston University on Monday morning, January 5. The meeting united with the Boston-Lynn Preachers.

The Rev. J. Rex Shepler of Springfield said: "Dr. Bullock has served for eight years as president of this Historical Society, during all of which time he has been not only enthusiastic, but very watchful of the needs and interests of our Society and its library. He deserves our generous thanks and appreciation for his wonderful service to us.

New officers: honorary president, Bishop John Wesley Lord; president, the Rev. Francis C. Wilson, Epworth Church, Worcester; vice-president, the Rev. John David Erb, Copley Church, Boston; secretary, the Rev. Joseph Belcher, Boston; treasurer, the Rev. Francis J. Mazzeo, Lake Shore Park, Lynn; and auditor, the Rev. Charles E. Pedersen, Calvary Church, Arlington.

President Bullock led in devotions and introduced the special speaker, Dr. Edwin Prince Booth, who spoke on "History and Biography as Related to Modern Living."

Special reference was made to the marker placed on the Boston Common last October at the site of the Old Elm where Jesse Lee first preached in 1790. Another marker was placed on the Methodist Corner Church, West Durham, Me., where the New England Conference met in 1854.

It was recalled that 1959 marks the 100th anniversary of the first founding of a New England Methodist Historical Society although the date is usually considered to be 1881. In 1881, Mr. Shepler said, there was a full-fledged society which became inactive during the Civil War.

While it existed, it published three valuable pamphlets. The first, on the beginning of Methodism in New England by the Rev. Samuel W. Coggeshall, is now only to be found in the Lynn Public Library. The second is on the history of the North Russell Street Church, Boston, now a Jewish synagogue. The third, by Bishop Henry W. Warren, is an address on the history of St. Paul's Church, Lynn, delivered by him in 1861 at the dedication of the building which burned so recently.

ALL METHODIST

AND all using Methodist Church School material prepared to meet their particular needs. With its Broadly Graded, Group Graded, and Closely Graded literature, The Methodist Publishing House offers three distinct series—all presented in the best of Methodist tradition—yet designed educationally to meet the special problems of small, medium, and large Church Schools. Be sure to take advantage of this full range of Methodist study material made available to your Church School.

Write the House nearest you for full information.

The Methodist Publishing House

Since 1789

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

It's a Methodist Fact—

The first "Watch Night" service ever held in America took place in Old St. George's Methodist Church, Philadelphia, November 1, 1770.

Along the Asbury Trail in New England

by John Rex Shepler

Nantucket

One of the oldest and most remarkable Methodist church buildings in New England stands on the island of Nantucket. It was built in 1823, in the classic style, with two-story Ionic pillars along the front. Its gabled roof and ceiling are supported by great timbers, 60 feet long, and 12x12 in girth. Its box pews have single wide boards for the back, and mahogany top-rails. The paneled doors of the pews originally served the purpose of holding in the heat of the foot-warmers provided by each pew-holder. With its balconies, the great building can seat nearly a thousand people. Here the New England Conference met in 1837, when a stormy session faced Bishop Hedding. The conflagration of 1846, which consumed one-third of the town, spared this structure, and it continues to serve the Nantucket congregation.

Bishop Asbury never traveled to Cape Cod or the islands, but he brought in from the Baltimore and Virginia Conferences the young men who did go there to open up the work. The first appointed preacher to Nantucket was the Rev. William Beauchamp in 1799, who formed a Methodist society there in the same year, and on New Year's Day in 1800 dedicated a church building. His rapid achievements were partly due to the Rev. George Cannon, a Methodist preacher who stopped traveling and located in Nantucket in 1797. Cannon prepared the way by his own preaching, and by requesting that the Conference appoint a minister. Beauchamp liked the island so well that he "married the girl" and settled there for seven years.

Was Principal Town

It is hard to realize now that Nantucket was then one of the principal towns in Massachusetts. Its population of 5,600, made possible by the success of the whaling industry, was exceeded by only two or three places in the state. The main street of Nantucket today offers many evidences of the way in which whale oil was converted into gracious living.

When Elijah Hedding was appointed to Nantucket in 1812, he shipped his goods and took passage on a sloop, hastening his trip in order to escape the British privateers which were expected along the coast. He wrote:

"We had scarcely reached the island before we were received with a cordiality and manifested friendship such as I had never received from any other place to which I had been appointed. We were immediately taken to a friend's house and, while engaged at dinner, other brethren had taken our goods out of the sloop, and removed them to the house provided for us, and set them up in order. What was lacking in furniture was supplied, and also a good stock of groceries provided; so that we were completely settled in the parsonage, with all the conveniences for housekeeping, the same night."

In spite of the loss of many vessels that year in connection with the war with Britain, Hedding narrated:

"The people of Nantucket appeared to me to be a community of the richest and happiest I had ever met with. A drunkard or a pauper was a creature rarely to be seen. On one occasion I asked one of the stewards if they did not make a collection at sacrament for the poor; and he replied, 'No, we have nobody here as poor as the preachers; we give all we can raise to the preachers.' "

The society at Nantucket has in its possession a diary dating from 1799, written by one of its members, Miss Keziah Fanning, and recording for 20 years the principal events in the church. Among its many interesting items it tells of the service on February 22, 1800, when at the request of Congress there were meetings in all the churches in honor of Washington. In January, 1802, Avis Clark was readmitted, after having forfeited her membership by going to a dance. On April 30, 1809, the preacher baptized 11 people at New Wharf before the largest crowd ever to gather on the isle. Asbury's administration is reflected in the formation in 1815 of a female society, called the Mite Society, for the relief of poor Methodist ministers. At Conference in 1819 a local member, Dr. Bartlett, was ordained in Bromfield's Lane, Boston.

New England Conference Meets

The New England Conference first met on the island in 1820. In 1823 the old church had been outgrown, and the present one was constructed at a cost of $14,000. When the New England Conference came here again in 1837, the Methodist membership had grown to 621, including over 200 members still worshiping in the old building. It is recorded as a great day in the history of the island when thousands of people lined the streets to watch one hundred and seventy Methodist ministers move in a procession from the wharf to the church. In 1842, after the Providence (New England Southern) Conference was formed, its second session was also held here.

The halcyon days of Nantucket faded as the whaling industry declined, the great fire of 1846 injured the community, and many citizens joined the California gold rush. It is just a hundred years now since the impressive Appleton pipe organ, still used in the church, was brought to the island on the packet, *W. O. Nettleton.* As the generations have passed, the population has become much smaller, and the tourist trade today is the best resource of the community.

The Grecian front of the grand old church is painted white, and speaks of the high ideals of virtue which the church has long maintained. The sides are shingled, weatherbeaten gray with the sea salt, speaking of the plain every-day service which the church has rendered. Tourists from every part of the country sit in these paneled pews during the summer, absorb the atmosphere of this rare heritage from the past, and contribute generously to help extend its ministry into the future. To Methodists today the Nantucket church speaks of the initiative, the culture, the faith and the zeal which our movement should never lose.

CHOIR ROBES
Newest colorfast fabrics available.
Write for Catalog A77.
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
Represented in New England by:
FRANK OMERSO
6 Avon Lane Natick, Mass.
Phone: OLympic 3-7212

From the Cabinet

by Ira J. Roberts
Superintendent, Worcester District
The New England Conference
The Methodist Church

It has been frequently reported that the voice of the layman is not considered in the policy-making committees, commissions and boards of our church. This statement is made when the programs adopted by the Church are "handed down" to the local church. The district superintendent is in a position to hear this "voice," and many times he can give a satisfactory answer and the program goes on with success. In this report from the field I am not attempting to speak for the laymen but to state a few of the problems presented by some of the fine laymen working in the churches of the Worcester District.

One question asked is, "Why does not the Annual Conference change its fiscal year to the calendar year?" Most of these laymen are not members of the Annual Conference and were not aware that a resolution was passed at the last Annual Conference, requesting the Commission on World Service and Finance to make a study of the change of the fiscal year to January 1 through December 31, and report to the next Annual Conference. All but ten of the churches on the District have selected the calendar year for their fiscal year. The laymen who raise this question feel that a more intelligent approach could be made to the financial budgets if the reports were based upon the expenditures of one budget rather than a part of two as is now the case. The reports of boards, committees and commissions printed in the conference report books at great expense to the churches could then be used with intelligence, and figures would have meaning in relation to the budget approved by the preceding Annual Conference.

The major reason the churches have changed their fiscal year to begin January 1, is that experience has proved that the fall is the best time to put on the Every Member Canvass. Many factors favor this conclusion but this is not one of the problems, and we will not take space to enumerate the reasons here.

Another question asked is why the General Conference does not order the World Service and General Benevolence Budget unified and place many of the items listed as "specials" of one kind or another under World Service Apportioned Benevolences. We know how this type of budget has developed —a Quadrennial Program is initiated to run for four years, but it proved a successful way to raise money and the money was needed to continue the work. So it was decided to continue the emphasis another four years, and then the General Conference proceeded to initiate another special for the next quadrennium and add it to the budget. Thus the budget has grown like "Topsy." Just how long such a procedure can be followed I am not prepared to say, but I am of the opinion that this type of budget presentation is not good stewardship.

A glance at the budget sent out following the 1956 General Conference by our Promotional Agency shows how complex it really is. "First mile giving," "second mile giving" and "third mile giving" does not give much inspiration to the average church in raising its benevolence budget. There are two varieties of Advance Specials—conference and general, the latter being divided into World and National Missions. Then in addition we have World Service Specials (which goes for the same causes), Week of Dedication, Fellowship and Suffering, etc. These are only a few of items under Advance and Other Benevolences. The superintendent is asked to explain the "whys" and "wherefores" at the quarterly conferences. He is charged with the responsibility to encourage the local churches to raise $14,226,530 each year of this quadrennium in this division of the budget. This is more than 50 per cent of the entire budget and it is suggested that it be raised by special offerings. In addition to this, the Conference Advance (new church fund) is supposed to be raised by special offerings.

The laymen and pastors are asking why the Co-ordinating Council in cooperation with the concerned Boards does not incorporate all the "specials" so called by many different names in a unified budget under World Service. Churches that support missionaries on the field could still be given the opportunity of designating a percentage of their apportionment to such fields and missionaries as they desire. Designated gifts are an incentive to giving and should be encouraged.

Our district has done comparatively well with General Advance Specials. The official report as of May 31, 1958, showed the district as giving over $25,000 in this quadrennium, but this was given by less than 10 per cent of the churches on the District. The point at issue is that too few churches understand this cumbersome budget under which the General Boards operate. When churches are told that 53 per cent of World Mission Money must come in by "specials" they ask, "Why do they not submit a realistic budget?" My truthful answer is, "I do not know."

It is my personal opinion that the present system of raising our Benevolences is not consistent with the stewardship program outlined in our *Discipline*. This poor method of promotion has a direct relation to the fact that in the average church less than 60 per cent of those who pledge to Current Expenses pledge to Benevolences. We faced a similar problem when our "World Service" term was introduced and the many items were placed under this heading.

A third question asked is, "Why does not the General Conference change its fiscal year to begin January 1?" This would make it possible for the local churches to study the General Conference initiated programs and have an opportunity to place necessary items in their budgets for the fall canvass. This would avoid being a year or more behind on the Quadrennial program.

In submitting these suggestions I do not want to give the impression that the giving of our churches to benevolences is more than it should be. I do believe that systematic giving week after week would provide several million dollars more than the present system of so many special offerings. The total program would be much easier to promote. Intelligent giving produces joyous and generous givers. *End*

FEDERAL ENGRAVING CO.
DAY and NIGHT SERVICE
Call LIBERTY 2496-2497
15 EAST ST. • BOSTON, MASS.

Kimball, Gilman & Co.
40 and 44 Broad Street
Boston, Mass.
GENERAL INSURANCE
Stanley O. MacMullen
Henry T. Drohan C. Robert Fraser

Calendar Clippings

Self-Inventory

Do I treat my religion as something important or as secondary?
Do I listen to God or simply show Him how to run the world?
Do I make excuses when facing opportunities to serve God?
Do I live, and act, so that folks want my type of faith?
Do I pull a load, or just knock like an old engine?
Do I maintain a prayer life that helps me and my fellowmen?

—Lynn H. Ruppert

From: "Trinity Union Herald"
Trinity Union Methodist Church
Providence, R. I.

Heaven

Little Bobby, scolded for being naughty, was asked by his mother, "How do you expect to get into Heaven?"

He thought for a moment, then replied:

"I'll just run in and out and keep slamming the door until they say, 'For goodness' sake, come in or stay out.' Then I'll go in."

—C. J. Papara
Racine, Wisconsin

From: "The Sunday Guardian"
Newark, New Jersey

Spirit

We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided.

—Phillips Brooks
"Signs of the Times"

From: "The Wesley Courier'
Wesley Methodist Church
Springfield, Mass.

Unexpected Dividend

Experience is what you get while you are looking for something else.

From: "The Friend"
College Avenue Methodist Church
West Somerville, Mass.

Seven Positive Ways to Support Your Church

1. Attend Morning Worship each Sunday morning.
2. Speak a good word for your Church each day.
3. Pray daily for your Church.
4. Invite your friends and neighbors to Church.
5. Let daily conversation be Christian in word.
6. Let personal life be above reproach.
7. Support the Church by weekly contributions.

From: "The Reflector"
Starrett Memorial Methodist Church
Athol, Mass.

. . . Bookcase Corner . . .

with the

Rev. James R. Uhlinger

The Lenten season is the occasion on the part of devout ministers and laymen for reading serious, worthwhile, and devotional books. Each year the offerings seem to be more varied and interesting.

For the enrichment of life and the deepening of the spirit, here are books to consider this month.

•

Our Faith

The Abingdon Press opened a new "Know Your Faith" series on January 15 of the new year. Terse, readable, well-written volumes by well-known writers of the Church average 75 to 100 pages and cover the basic themes of the Christian faith.

Leading off the series are:

I BELIEVE IN JESUS CHRIST
Walter Russell Bowie

I BELIEVE IN IMMORTALITY
John Sutherland Bonnell
Abingdon Press 1959 $1.25 each

For personal devotional reading and stimulation, for adult class study, for study and discussion groups, and for those who seek to understand their faith, these books are ideally helpful. There is nothing startling or novel about the material. The value is in the outline form through paragraph headings, and the illumination of ideas through frequent references to literature and poetry, drama and life.

Church libraries and literature tables for Lent will do well to feature this series.

Book for Lent 1959

Annually churchmen look forward to the Harper Book for Lent which is especially written to keynote religious thought for Protestants. The current book is:

THE SLOW OF HEART
Matthew M. Warren
Harper & Brothers 1959 $2.50

The title comes from Luke 24: 25—"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

Of interest to New Englanders, the author is headmaster of St. Paul's School in Concord, New Hampshire.

The meditation develops around the phases of the prayer of thanksgiving after Holy Communion in the Episcopal ritual. Unfortunately, the prayer is not widely used by Methodists. The book, however, is centered in the universals shared by all. It is solid, scholarly, and thoughtful.

Practical observations on everyday life are liberally sprinkled through the pages. Lest any should think the approach is not down to earth, consider this quote on the subject of avoiding all thought of death: "Death has become, like thumb-sucking, a bad habit we might overcome if we willed it or ignored it, or even outgrew it. It is not discussed in polite society."

Christ and Other Faiths

The Middle East study course this year and many current books and news reports remind us that Christianity is being challenged in many parts of the world. A missionary spirit is coming to life in Islam, Hinduism, and Buddhism.

A distinguished "Christian Faith" series edited by Dr. Reinhold Niebuhr offers a penetrating review of this crucial problem. The new book in the series is:

THE GOSPEL IN DISPUTE
Edmund Perry
Doubleday 1958 $3.95

The sub-title is: The Relation of the Christian Faith to Other Missionary Religions. Other contestants are entering the scene. An industrial chemist in Buffalo recently became a Buddhist priest in Laos; Egyptian Muslims last year sent 1,000 missionaries into other parts of Africa.

Middle East Muslims wonder why the United States talks about "Christian America" and practices so little of the spirit of Christ.

Dr. Perry is a young Methodist minister who now heads the department of the history and literature of religions at Northwestern University.

"The major obstacle in the way of the Christian mission to these other religions is not the other religions but the Christians themselves. . . . It is good for us Christians to have these other missionary religions dispute the Gospel."

New Biblical Novel

For those who want their reading on the lighter side with a New Testament background, doctor - turned - novelist Frank G. Slaughter turns up with a new story.

THE THORN OF ARIMATHEA
by Frank G. Slaughter
Doubleday 1959 $3.95

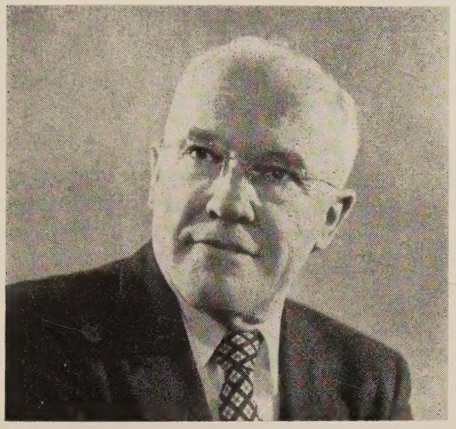
The familiar theme of healing is central in this novel. Centurion Quintus Volusianus, physician to Emperor Tiberius, seeks Jesus to obtain help for the ailing ruler. By the time he arrives Jesus is crucified, but he finds Veronica, a crippled girl, who has been transformed into a "glowing, lithe-limbed young woman" by contact with a veil that had touched the face of Jesus.

Veronica of the Veil will be known to all now. She is a figure in tradition who loaned her veil to Jesus on the way to Golgotha. His image was transferred to the veil when he wiped his face on it, and now it is one of the greater relics in Rome.

It is easy reading.

My Favorite Sermon

by the Rev. Lloyd A. Duren
Milford, Mass.



"And God created man in his own image; in the image of God created he him." Genesis 1:27.

Not long ago a speaker was telling how in the home of her girlhood the Bible was always on the table. One day she wanted to see "the Book." So, her father lifted her up where she could see it, and answered some of her questions about it. Then, he asked her if she would like to see where she came in. Upon her answering in the affirmative, he opened the book and read to her the words of the text: "God created man in his own image," "That is where you come in," he told her.

That is where you and I come in. That is where stewardship began. We need constantly to remind ourselves, in the words of the hymn, "All things come from thee, Oh Lord." If we rightly appreciate the wonderful gift of life and all the wonders of God's world, we will ask sincerely, "What shall I render unto God for all his benefits?" The response will be, not "What can I get?" but, "What can I give; what can I do?"

When it comes to life and all its issues, all its accessories, we are all accountable to God for everything, all the time. Some people may not be dependable, but we are all accountable—for everything. We are accountable for our abilities, our equipment, our skills, our talents, our time, our possessions. We are accountable for what we have, whether it be inherited or acquired. We are accountable not only for its preservation, but for its use and development. In the parable of the talents, which Jesus told, the stewards were condemned for not increasing or developing what had been intrusted to them. And these trusts are to be used, not for self, but for Him.

Life is a stewardship. This applies to all of life. Life does not have two compartments, one sacred and one secular. As we recognize our stewardship, we want to go to the house of the Lord. We want to worship together, and pray together.

Knowing More About God

We do this, not just to get a thrill, or to be entertained; to get a spiritual boost, or some other personal satisfaction. We may *get* many personal benefits, but these are incidental. As we seek not merely to be comforted, but to be challenged, to know more about God, about Jesus, about our Church and the needs of God's kingdom, we shall become more thoroughly equipped to serve Him whom we love because He first loved us. When a church service ends it has only begun. What really happens depends upon what we do about it and with it. Do we learn any precepts? Do we hear the truth? We are to carry on from there and act it out in the arena of daily life.

Few decisions we are called upon to make are unimportant. Someone else is usually involved. We need to be guided by moral principles, concerned with what is right and what is wrong. Young people need to be brought up to understand that some things are fundamentally wrong. A majority vote does not make something right which is fundamentally wrong—such as supporting a government or a good cause by means of a lottery or by revenue obtained from the organized liquor traffic. When Jesus was on earth, a majority cried of him, "Crucify him!" Many people would say today, "If He were here, I wouldn't do that." He is here, in all the issues of everyday life. And people do crucify Him afresh, even if all they do is say, "It is none of my affair," and just pass by on the other side.

Just how far does my stewardship extend? Paul wrote, "Make the most of your time." Jesus said, "For every idle word that men shall speak they shall give account." A very popular indoor sport is that of running another person down in order to build up one's own ego. The story is told of a group of women attending a meeting where each one was given a slip of paper with these words written on it: "If you have nothing good to say about another person, don't say anything." They were asked to practice this during the meeting. After the meeting one member of the group was asked how they made out. "Oh, all right," was her reply, "but we didn't have anything to talk about."

Some people have been heard to talk as if being human meant to be less than good, and to flaunt everything that is right. Being human means to be what God intended humans to be—to be above other animals. It means to walk uprightly. The Psalmist put it well when he said that God had made humans "a little lower than the angels." One of the prophets said that God expected humans to "do justice, love kindness, and walk humbly with God." After all, it is just as easy to develop good habits as bad ones, if those are the habits which are practiced. It is as easy to do things the right way as the wrong way—easier, in fact. And, it is much easier when one begins that way, and gets the right start.

As a popular writer (Simeon Stylites) has suggested in one of his recent essays, there is a word which is being used and overused in some of today's advertising. It is the word "casual." The emphasis is upon casual living in many areas. Many people seem to have caught the "casual" disease—the "take it or leave it," the "so what?" attitude. However, the age-old principle of accountability is still in force. In Joshua's day it was "Choose ye this day whom ye will serve." In Jesus' day it was "He that is not with me is against me," and "What will you do with Jesus?" All through the fields of politics, education, business, labor, family relations, social living, and religion, one basic prescription is needed for today's ills. It is, as this writer suggested, "Less casual living, and more dedicated living." *This Is Our Stewardship! This Is Where We Come In!*

VETERANS OF THE CROSS DAY

"THE HEART-THROB OF THE CONFERENCE" (Bishop Lord)

The Day!

"Conference shall select a Day in Honor of Retired Ministers and in Recognition of the Church's obligation for their Support. . . ."

(The Discipline)

Veterans' Day at Conference

When?

"That October 25, November 1 or 8, or the nearest possible Sunday be Veterans of the Cross Day in all our Churches. . . ."

(N. E. Conference)

A Time-Honored Habit!

Repeat It in Your Church!

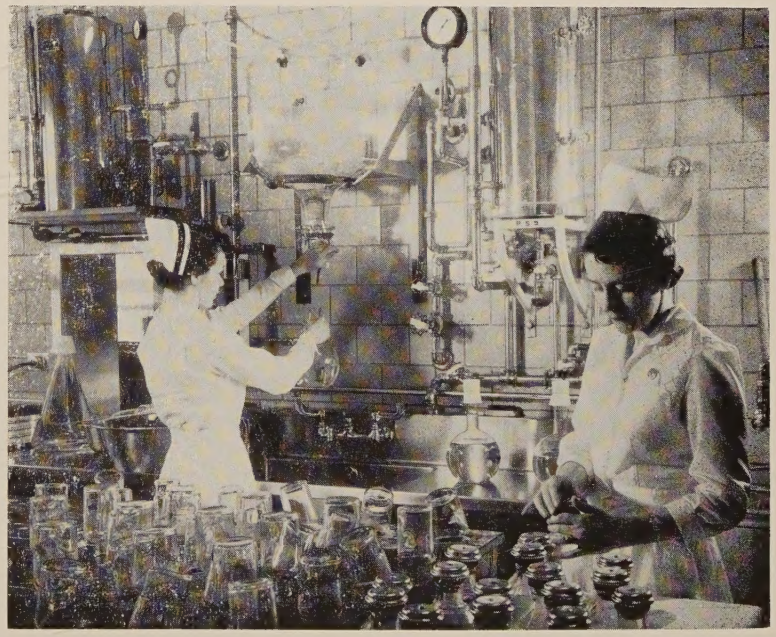
For Our Retired Ministers, Their Widows and Orphans

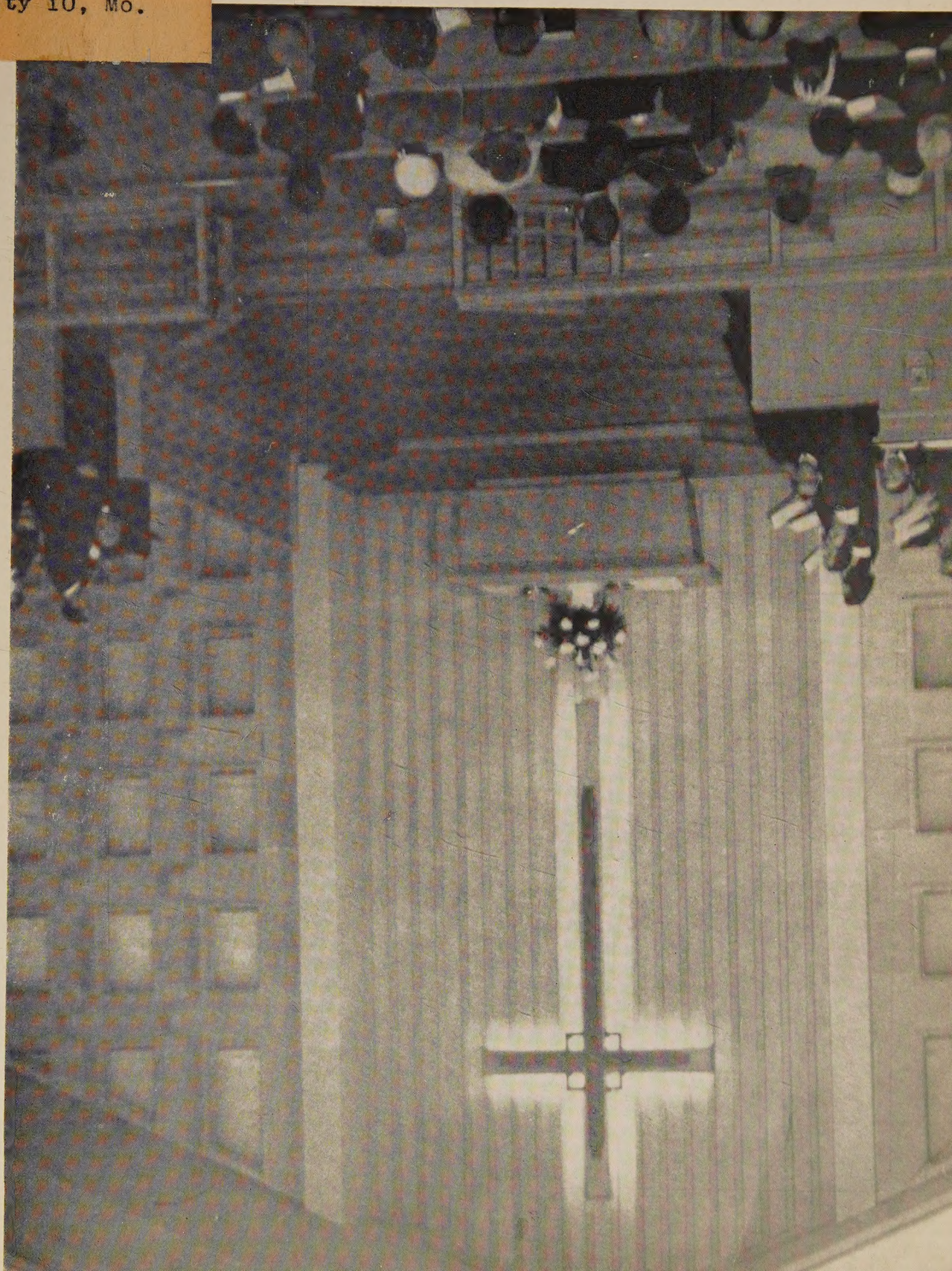
Preachers' Aid Society of the New England Annual Conference of The Methodist Church

Executive Secretary MAURICE L. BULLOCK **581 Boylston Street, Boston 16, Massachusetts**

A HOSPITAL IS MANY THINGS—

It is operating rooms and X-ray machines, laboratories and recovery rooms, dietary kitchens, medical record rooms and, right, solution rooms. The New England Deaconess Hospital has the most modern and complete equipment to offer the best care possible for its patients.



NEW ENGLAND DEACONESS HOSPITAL

July 66
Libr. Nazarene Th. Sem.
Box 6076
Kansas City 10, Mo.